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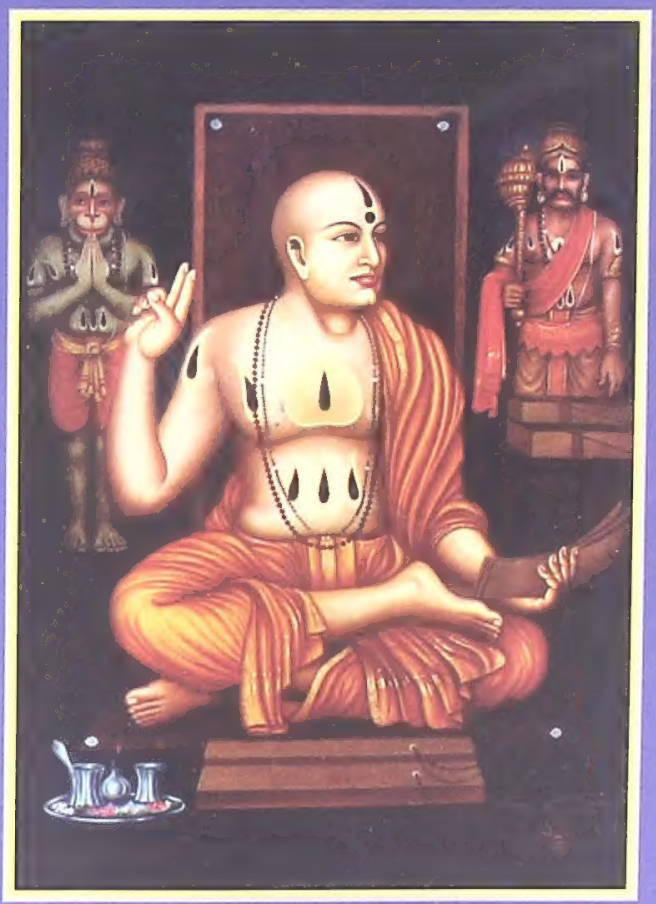
सर्वमूलग्रन्थाः

चतुर्थसम्पुटम्

महाभारततात्पर्यनिर्णयः



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Mahāmahopādhyāya

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Founder, Vidyadheesha Shodha Kendra

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Preface

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1. Gītābhāṣya and Gītātātparya
2. Brahmasūtrabhāṣya, Aṇubhāṣya, Anuvyākhyāna and Nyāyavivaraṇam.
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It is hoped that Research Students and Scholars will benefit by it.

I record my appreciation of the assistance given to me by Vidwan Krishnacharya Upadhyaya.

Prof. K.T. Pandurangi
Chairman and Hon. Director
Dvaita Vedanta Studies and
Reseach Foundation,
Bangalore.

विषयानुक्रमणिका

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किर्मीरवधः – अक्षयपात्रप्राप्तिः – मैत्रेयशापप्रसङ्गः – श्रीकृष्णप्रतिज्ञा – साल्ववधवृत्तान्तः – भीमद्रौपदीकर्तृकयुधिष्ठिरप्रबोधनम् – युद्धार्थं युधिष्ठिरस्य निश्चयः – किरातार्जुनीयम् – पाशुपतास्त्रप्राप्तिः – इन्द्रलोकेऽर्जुनसत्कारः – अर्जुनाय ऊर्वश्याः शापः – श्रीकृष्णस्य कैलासयात्राप्रसङ्गः – घण्टाकर्णोद्धारः – शिवकर्तृकविष्णुसर्वोत्तमत्व समर्थनम् – पौण्ड्रकैकलव्यादीनां वधः – साम्बलक्षणयोर्विवाहः – उषास्वयंवरः – बाणासुरनिग्रहः – पाण्डवानां तीर्थयात्रा सौगन्धिकानयनम् – बाणासुरनिग्रहः – पाण्डवानां तीर्थयात्रा सौगन्धिकानयनम् – भीमहनुमतोः समागमः – यक्षराक्षससंहारः – पञ्चवर्णपुष्पार्थं भीमसेनदिग्विजयः – मणिमदाद्यसुरसंहारः – अलकापुर्यां पाण्डववासः – अर्जुनेन निवातकवच-कालकेयानां वधः – अर्जुनागमनम् – अजगरप्रसङ्गः – नहुषवृत्तान्तः – भीममाहात्म्यम् – द्रौपदीसत्यभामासंवादः – जयद्रथनिग्रहः – मार्कण्डेयप्रोक्त कथावैविध्यम् – घोषयात्राप्रसङ्गः – दुर्योधनप्रायोपवेशः – कर्णकवचकुण्डल-प्रदानप्रसङ्गः – यक्षप्रश्नप्रसङ्गः

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चतुर्विंशोऽध्यायः – युद्धोद्योगः ४४४-४५२

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षड्विंशोऽध्यायः – नारायणास्त्रोपशमनम् ४६८-५००

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शल्यसैनापत्यम् – भीमात् शल्यस्य पराभवः – युधिष्ठिरेण शल्यहननम् – शकुन्यादिवधः – दुर्योधनपलायनम् – तेनद्वैपायनह्रदे प्रवेशः – भीम-दुर्योधनयोर्गदायुद्धम् – दुर्योधनोरुभङ्गः बलरामप्रसङ्गः – भीमस्य निर्दोषत्त्व-समर्थनम् – रात्रावश्वत्थामकृतपाण्डवसेनायाः संहारः – दुर्योधनमरणम् – भीमभयादश्वत्थाम्ना ब्रह्मशिरोस्त्रस्य प्रयोगः – अर्जुनकर्तृकब्रह्मशिरोस्त्रप्रयोगः – अर्जुनेन व्यासाज्ञया उभयोरस्त्रयोरुपसंहारः – अश्वत्थाम्ने कृष्णयोः शापः – धृतराष्ट्रेण भीमाकृति भञ्जनम् – श्रीकृष्णेन तस्य प्रबोधः – भीमगान्धारी-संवादः – भीमस्य निर्दोषता – पाण्डवैः रणे मृतानां संस्कारः – युधिष्ठिरेण स्त्रीभ्यः शापः

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कुरुक्षेत्रे कृष्णकर्तृकद्वादशाब्दसत्रम् – परन्धामगमनार्थं ब्रह्मादिभिः श्रीकृष्ण-प्रार्थना – यादवानां विप्रशापः – प्रभासे यदुकुलनाशः – जराव्याधप्रसङ्गः – श्रीकृष्णपरन्धामगमनम् – आभीरैरर्जुनस्य पराभवः – पाण्डवानां महा-प्रस्थानम् – द्रौपद्यादीनां देहत्यागः – पाण्डवस्वर्गारोहणम् – युधिष्ठिरेण द्युनद्यां देहत्यागः – देवदानवानां मूलरूपप्राप्तिः – साधनसम्पूर्त्यै कलावसुराणां पुनरुद्भवः – अवतीर्णेन भीमेन तेषां निरासः – बुद्धावतारः – बुद्धोपदेशस्यान्तर्यम् – दुर्गावतारः – महाभारततात्पर्यनिर्णयप्रशस्तिः – श्रीमध्वाचार्याणां वायुत्वम् – फलश्रुतिः – ग्रन्थोपसंहारः

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श्लोकानुक्रमणिका ६०६

Mahābhāratatātparyanirṇaya

Introduction

Śrī Madhvācārya considers Itihāsa Purāṇa Prasthāna also as a source of Vedānta Philosophy along with Upaniṣad, Brahmasūtra and Gīta Prasthānas. He gives utmost importance to Mahābhārata as a source of Vedānta Philosophy and Vaisṇava religion. This work helps the understanding of Vedānta Philosophy in two ways :

(1) It contains all essential teachings of Vedānta Philosophy (2) It helps to understand the purport of Veda and Upaniṣad. It is well said that **इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्** । While Veda and Upaniṣads teach the theory of Vedānta, Mahābhārata teaches the practice through appropriate illustrations. Therefore Śrī Madhvāchārya attaches great importance to Mahābhārata.

For the utilisation of Mahābhārata both as a source and as an aid to the exposition of Vedānta Philosophy two undertakings were necessary (i) to fix an authentic text of Mahābhārata (ii) to unearth the indepth meaning of it going beyond the mere story, episodes, events and the personalities. That is to say to identify the moral and spiritual issues behind the story, episodes etc. It is this that is achieved in this work viz., Mahābhārata tātparya nirṇaya.

The work is neatly planned. The work contains thirty two chapters and has 5202 verses. The first chapter designated as **सर्वशास्त्रार्थनिर्णय** contains the central teachings of Vedānta Philosophy viz., **विष्णुसर्वोत्तमत्व.** The second designated as **सुवाक्योद्धार** affirms the same. Third explains the creation outside and within the Brahmāṇḍa. It mentions the ten avatāras of the Supreme God upto Śrī Rāmā's avatāra. Chapter 4 to 9 contain the entire summary of Śrī Rāma avatāra kārya. The tenth chapter describes Vedavyāsa avatāra. The rest of twenty two chapters give a gist of the entire Mahābhārata. Some events of Harivaṁśa and Bhāgavata are also included in these. Thus Mahābhārata tātparya nirṇaya is an exposition of Rāmāyaṇa. Mahābhārata, Bhāgavata Harivaṁśa and as stated ealier, it is an exposition of entire Veda and Vedānta teachings. This work is not merely a gist of the above works but an evaluation of the moral and spiritual issues involved. Śrī Madhvāchārya at the close of this work records that he composed it under the instructions of Lord Nārāyaṇa himself.

नारायणेनाभिहितो वदर्यां तस्यैव शिष्यो जगदेकभर्तुः (M.B.32-108)

Śrī Nārāyaṇa Panditāchārya declares in Madhva Vijaya that this work is a good guide to all God loving persons.

इतिहासपुराणाब्धेः भवच्चित्ताद्रिलोडितात् ।
जातां भारततात्पर्यसुधां कः सन् न सेवते ।।

We give below a brief summary of the contents of this great work.

I

The purpose of creation

The benedictory verse of Mahābhārata tātparya nirṇaya viz., **नारायणाय परिपूर्णगुणार्णवाय** etc., gives the definition of the Supreme God Nārāyaṇa given in the first and second sūtras of Brahmasūtras viz., **गुणपूर्णत्व** and **सृष्ट्याद्यष्टकर्तृत्व** respectively. The first chapter which is designated as Śāstratātparyaadhyāya contains the essence of the teachings of Vedānta Philosophy viz., Supremacy of God Nārāyaṇa.

At the outset the purpose of the creation and the process of the creation are explained. The creation is a kind of sport for the Supreme God. However, it serves the purpose of providing an opportunity for the Jīvas to have the full expression of their original nature by undertaking appropriate means. It also provides an opportunity for Goddess Lakshmi to assume her different forms.

सोऽयं विहार इह मे तनुभृत्स्वभाव
सम्भूतये भवति भूतिकृदेव भूत्याः ॥ (St.I-5)

The God desires that those who are devoted to Him should attain the prosperity of liberation, and to enable them to achieve this end he undertakes creation.

भूत्यै निजाश्रित जनस्य हि सज्यसृष्टौ ईक्षा बभूव । (St.I-3)

Incarnation of the Supreme God

First, he himself assumes the forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and makes Goddess Lakshmi to assume the forms of Māyā, Jayā, Krti and Śānti. He creates by his Pradyumna form, protects by his Aniruddha form, destroys by his Saṅkarṣaṇa form, and liberates by his Vāsudeva form. Apart from these Nārāyaṇa etc., five forms, he also assumes Keśava etc., twelve forms, Matsya etc., ten forms, Nārāyaṇa etc, hundred forms, Viśva etc., thousand forms, Purāṇa etc., many forms and Aja etc., infinite forms, He is only one though he assumes several forms. All his forms are Pūrṇa i.e. full. He is impartite i.e. there are no internal parts of Him. He has no Prakṛta Śarīra. He is absolutely free from any drawback. His body is that of bliss. He is Supreme and independent. He has no limitation of time and space. He has no growth or decay. None is equal to Him or Superior to Him. He is Supreme. The Supreme God is introduced by such glowing tributes by Śrī Madhvāchārya at the very commencement of this work. This tempo is maintained all along not only in this work but in all his other works.

Supremacy of God

Śrī Madhvāchārya declares that this Supremacy of Lord Nārāyaṇa is proclaimed in all Vedas, Rāmāyaṇa, Mahābhārata, Pañcarātra and all other works that

followed the tradition of these. He also states that this purport of the scripture is determined by Brahmasūtras. He quotes from Veda, Upaniṣads, Brahmasūtras, Gīta, Mahābhārata and Bhāgavata good many passages to substantiate the above features of the Supreme God.

We will notice only a few of them here.

1. नास्ति नारायणसमं न भूतं न भविष्यति ।
   एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥ (M.B.I-1-18)
2. यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
   अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ (B.G.XV-18)
3. परो मात्रया तन्वा वृधान । न ते महित्वमन्वश्नुवन्ति । (R.V.)
4. नेह नानास्ति किञ्चन । (Katha.III-4)
5. पृथगुपदेशात् । (B.S.II-3-28)

These quotations are incorporated in the very verses of Mahābhārata tātparya nirṇaya. He is very emphatic that only such scriptures that declare the Supremacy of Viṣṇu are authentic and others are not authoritative. Such works that declare Śiva etc., other than Viṣṇu as Superior are intended to mislead the undeserving.

मोहार्थान्यन्यशास्त्राणि कृतान्येवाज्ञया हरेः ।

When the God assumes avatāras in the mortal world certain human drawbacks are displayed by Him. He pretends ignorance, he appears as having a human body, he appears to suffer from the injuries and death, he

pretends to be in grief and without any self control, all these are intended only to mislead the undeserving. There cannot be any drawbacks for him who is Supreme. The Brahmasūtras give us the correct knowledge of Brahman i.e. Viṣṇu. These declare that he is same in all his forms, that is to say, he is **गुणपूर्ण** and **निर्दोष** in all his forms.

Śrī Madhvāchārya, particularly points out that the Vedas declare the Supremacy of Viṣṇu. He quotes a number of hymns of Ṛgveda and declares the Supremacy of Viṣṇu. We will notice a few here.

1. **अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।**
(R.V. VII-40-5)

2. **स्तुहि श्रुतं गर्तसदं युवानम् ।** (R.V.II-33-11)

3. **प्रघान्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।**
(R.V.II-15)

4. **सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ।**

From this it is clear that those who hold the view that Viṣṇu is only a Purāṇic deity, not a Vedic deity are quite ignorant of Vedas.

Jiva are the Pratibimbas of God

In order to bring home and Supremacy of Lord Viṣṇu Śrī Madhvāchārya mentions the fact that all others i.e., all Jīvas right from Vāyu are Pratibimbas of Viṣṇu and

they are in a hierarchical order **आभासकोऽस्य पवनः पवनस्य रुद्रः शेषात्मको गरुड एव च शक्रकामौ ।**

Vāyu is Pratibimba of the Supreme God. Rudra and Garuḍa are the Pratibimbas of Vāyu, Indra and Kāma are the Pratibimbas of Garuḍa and Rudra. In this way the line goes on upto **ऋषि, गन्धर्व** etc. This is the line of Puruṣas. The line of women commences with **रमा** and moves in the order viz., Sarasvati, Bhārati, Pārvati, Suparṇi and so on.

The Jīvas are three types viz., **मुक्तियोग्य, नित्यसंसारिन्** and **तमोयोग्य** । Under each category there are innumerable Jīvas.

तस्मात् समाप्तिमपि यान्ति न जीवसङ्घाः ।
आनन्त्यमेव गणशोऽस्ति यतो हि तेषाम् ।।

पञ्चभेद i.e. five distinctions

These Jīvas are distinct from the God. These are also mutually distinct. Both the God and Jīvas are distinct from the Jaḍas. The Jaḍas are also mutually distinct. Thus there are five principal categories of **भेद.**

जीवेशयोर्भिदा चैव जीवभेदः परस्परम् ।
जडेशयोर्जडानां च जडजीवभिदा तथा ।।
पञ्चभेदा इमे नित्याः सर्वावस्थासु सर्वशः ।
मुक्तानां च न हीयन्ते तारतम्यं च सर्वदा ।।

The Jīva attains liberation only by the grace of the God.

यमेवैष वृणुते तेन लभ्यः । (I-78)

The form of the knowledge of the God

The grace of the God is to be obtained by the knowledge and devotion. The knowledge should contain the following ingredients.

1. सर्वेषां च हरिर्नित्यं नियन्ता तँशाः परे । (I-80)
   God is the regulator of all and all are entirely dependent upon Him.

2. तारतम्यं ततो ज्ञेयं सर्वो हरेस्तथा । (I-80)
   The God is Supreme and all others are inferior to Him in a hierarchical order.

3. पञ्चभेदांश्च विज्ञाय विष्णोः स्वाभेदमेव च । (I-80)
   The five types of differences be known and also the fact that there are no internal difference within the God.

4. अवतारान् हरेर्ज्ञात्वा नावतारा हरेश्च ये । (I-80)
   One should know as to which are the Avatāras of the God and which are merely Āveśas.

5. सृष्टिरक्षाहृतिज्ञाननियत्यज्ञानबन्धनात् ।
   मोक्षं च विष्णुतस्त्वेव ज्ञात्वा मुह्यिं चान्यथा ।। (I-82)
   One can attain the liberation by knowing the

सृष्ट्याद्यष्टकर्तृत्व of the God. These are, creation, protection, destruction, giving knowledge, regulation, causing ignorance, causing bondage and bestowing liberation.

6. वेदांश्च पञ्चरात्राणि सेतिहासपुराणकान् ।
ज्ञात्वा विष्णुपरानेव मुच्यते नान्यथा क्वचित् ।। (I-83)
One can attain liberation by knowing that Veda, Pañcarātra, Ithihāsa Purāṇa etc., the Sacred literature declares the Supremacy of Lord Viṣṇu.

The enumeration of the ingredients of knowledge covers four important aspects :

a) विष्णुसर्वोत्तमत्व
b) जीवपारतन्त्र्य, जीवतारतम्य
c) पञ्चभेद
d) सर्ववेदप्रतिपाद्यत्व

This is exactly शास्त्रतात्पर्यनिर्णय, the theme of the first Adhyāya.

The definition of भक्ति

Now, the above knowledge has to be accompanied by भक्ति. The well known definition of Bhakti is given here :

माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा ।। (I-84)

The highest love of God that is accompanied by the knowledge of the Supremacy of God is Bhakti.

With the Bhakti based on the firm knowledge of the glory of the God, one has to undertake Upāsanā. Caturmukhabrahmā is eligible to meditate upon Lord Viṣṇu with all His attributes. The average Muktiyogya men are eligible to meditate with only four attributes viz., Sat, Cit, Ānanda and Ātma. This goes on increasing according to each one's inner capacity and position in the hierarchy.

While Sātvika Jīvas develop, Jñāna and Bhakti, the Tāmasa Jīvas develop dveṣa i.e. hatred for the God **'अनादिंषिणो दैत्याः ।'**

The form of द्वेष

The dveṣa is expressed through the following pervert knowledge.

जीवाभेदो निर्गुणत्वमपूर्णगुणता तथा ।
साम्याधिक्ये तदन्येषां भेदस्तद्व्रत एव च ।।
प्रादुर्भावविपर्यासः तद्भक्तद्वेष एव च ।
तत्प्रमाणस्य निन्दा च द्वेषा एतेऽखिला मताः ।।

(I-109,110)

The thought that the God and the Jīvas are identical, the God is without any attributes, he has only a limited number of attributes, some other gods are equal or even

superior to Him, the God has internal differences that is to say His mūlarūpa and avatāra rūpa, His avayavas, His guṇas are different from him, his avatāras have certain drawbacks and such other thoughts are the forms of the hatred for the God.

The Bhakti practised by the Muktiyogyas should be free from these pervert knowledge or dveṣa. Such pure Bhakti will lead to Aparokṣajñāna and Prasāda of the Supreme God. The Supreme God will bestow the liberation. Mukhyaprāṇa will remove the subtle body.

विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया । (I-78)

The definition of गुरु

Chaturmukhabrahma is the Chief Guru for all. A Guru is one who possesses thirty-two features of a Guru, who has no doubt in respect of right knolwedge and who can remove the doubts of desciples.

षण्णवत्यधुलो यस्तु न्यग्रोधपरिमण्डलः ।
सप्तपादः चतुर्हस्तो द्वात्रिंशक्षणैर्युतः ।।
असंशयः संशयच्छित् गुरुरुक्तो मनीषिभिः ।
तस्मात् ब्रह्मा गुरुर्मुख्यः सर्वेषामेव सर्वदा ।। (I-122,123)

The thirty-two features are described as under :

पञ्चदीर्घः पञ्चसूक्ष्मः सप्तरक्तः षडुन्नतः ।
त्रिपृथुह्रस्वगम्भीरो द्वात्रिंशल्लक्षणस्त्विति ।।

The knowledge imparted by the Guru possessing these features is true knowledge.

सम्यग् लक्षणसम्पन्नो यद्द्यात् सुप्रसन्नधीः ।
शिष्याय सत्यं भवति तत्सर्वं नात्र संशयः ।। (I-125)

As stated above, Chaturmukhabrahmā is the Chief Guru for all. However, other Superior persons are also Gurus in the respective order as per the features of the Guru possessed by them. Sometimes, even lesser persons also may have to be taken as Guru. They also should be duly respected.

अन्येऽपि स्वात्मनो मुख्याः क्रमाद्गुरव ईरिताः ।
क्रमाक्षणहीनाश्च लक्षणालक्षणैर्युताः ।। (I-124)

स्वावराणां तु भवेत् कारणतः क्वचित् ।
मर्यादार्थं तेऽपि पूज्याः न तु यद्वत् परो गुरुः ।। (I-128)

A Muktiyogya Jīva will get rid of all his sins as soon as he has Aparokṣa Jñāna of the Supreme God. The Muktiyogya Jīvas journeying through archirādipath go to Chaturmukhabrahmā and then reach Lord Hari.

The purport of the entire scripture

The above tenets constitute the purport of the entire sacred scripture. Śrī Madhvāchārya informs that he has culled out these in this Śāstra tātparya Chapter of this work under the instruction of Lord Hari himself and closes this chapter.

इत्यृग्यजुःसामाथर्वपञ्चरात्रेतिहासतः ।
पुराणेभ्यस्तथान्येभ्यः शास्त्रेभ्यो निर्णयः कृतः ।।
विष्ण्वाज्ञयैव विदुषा तत्प्रासादबलोन्नतेः ।
आनन्दतीर्थमुनिना पूर्णप्रज्ञाभिधा युजा ।
तात्पर्यं सर्वशास्त्राणां सर्वेषामुत्तमं मया प्रोक्तम् ।
प्राप्यानुज्ञां विष्णोरेतज्ज्ञात्वैव विष्णुराप्योऽसौ ।। (I-138,140)

II

In the second chapter designated as **सुवाक्योद्धार**, the purport of the sacred scripture delineated in the first chapter is demonstrated by the verses in Mahābhārata :

उक्तः पूर्वाध्याये शास्त्राणां निर्णयः परो दिव्यः ।
अथ खलु भारतवाक्यान्येतैरेवाध्यवस्यन्ते ।। (II-2)

Critical edition of Mahābhārata

Before this task is executed two points have to be clarified : (1) Whether the Text of Mahābhārata that is handed down is authentic (2) What are the special grounds to select Mahābhārata especially for this purpose.

Śrī Madhvāchārya conceeds that attempts are made to contaminate and mutilate the test of Mahābhārata. This has happened not only in the case of Mahābhārata but several other Texts. Therefore, he assures that he has collected the manuscripts of Mahābhārata from different parts of the country and has ascertained the

authentic version of it. In doing so he has not merely relied on manuscripts as the modern scholars do but also taken into consideration the entire tradition of the scriptural literature. The latter criteria is very important. Every text is a part of a tradition. Therefore, anything that is contrary or contradicts the tradition is not likely to be the authentic portion of the text. Internal contradictions within the text or with the tradition is likely to be the result of the interpolation or mutilation. In modern textual criticism this vital point is ignored. This second criteria is stated by Śrī Madhvāchārya as :

शास्त्रान्तराणि सञ्जानन् वेदांश्चास्य प्रसादतः

As regards the contamination and the mutilation of the Texts and his efforts to ascertain the authentic text of Mahābhārata his observations set very scientific guidelines of textual criticism.

a. क्वचिद्ग्रन्थान् प्रक्षिपन्ति क्वचिदन्तरितानपि ।
कुर्युः क्वचि व्यत्यासं प्रमादात् क्वचिदन्यथा ।
अनुत्सन्ना अपि ग्रन्थाः व्याकुला इति सर्वशः ।
उत्सन्नाः प्रायशः सर्वे कोट्यंशोऽपि न वर्तते ।।
ग्रन्थोऽप्येवं विलुलितः किम्वर्थो देवदुर्गमः । (II-3,4,5)

b. देशे देशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्विधान् ।
यथा च भगवान् व्यासः साक्षान्नारायणः प्रभुः ।।
जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ।
सङ्क्षेपात् सर्वशास्त्रार्थं भारतार्थानुसारतः ।। (II-7,8)

After assuring that the purport of Mahābhārata will be explained by a reference to the authentic text ascertaining it as stated above.

The special grounds to select Mahābhārata

Śrī Madhvāchārya states the special ground because of which this work is especially selected for **शास्त्रतात्पर्य-निर्णय** । The treatment of this topic is quite elaborate in this chapter. We mention most striking grounds stated here :

1) The most important ground is that Mahābhārata declares the Supremacy of Nārāyaṇa emphatically, unconditionally and as the total purport of the entire scripture.

वासुदेवस्तु भगवान् कर्त्यतेऽत्र सनातनः ।
प्रतिबिम्बमिवादर्शे यं पश्यन्त्यात्मनि स्थितम् ।।
नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ।। (II-68,69)

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ।। (II-72)

वासुदेवस्य महिमा भारते निर्णयोदितः ।
तदर्थास्तु कथाः सर्वाः नान्यार्थं वैष्णवं वचः ।। (II-123)

2) The second important ground is that Mahābhārata declares the importance of Vāyu. It clearly states that

Vāyu played the role of the chief assistant of Lord Nārāyaṇa in his three incarnations of Rāma, Kṛṣṇa and Vedavyāsa assuming the incarnations of Hanuma, Bhīma and Madhva. The fact that Bhīmasena plays a major role in Mahābhārata is fully brought out :

a. तस्माद् बलप्रवृत्तस्य रामकृष्णात्मनो हरेः ।
अन्तरङ्गं हनूमांश्च भीमस्तत्कार्यसाधकौ ।। (II-34,35)

b. प्रियश्च विष्णोः सर्वेभ्य इति भीमनिदर्शनात् ।
भूभारहरणे विष्णोः प्रधानार्धं हि मारुतिः ।।
मागधादिवधादेव दुर्योधनवधादपि ।।
यो य एव बलज्येष्ठः क्षत्रियेषु स उत्तमः ।
अर्धं चेद् विष्णुकार्येषु तद्भक्त्यैव न चान्यथा ।।
(II-15,16,17)

c. तस्याङ्गं प्रथमं वायुः प्रादुर्भावत्रयान्वितः ।
प्रथमो हनुमान्नाम द्वितीयो भीम एव च ।।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ।। (II-128,129)

d. ज्ञाने विरागे हरिभक्तिभावे धृतिस्थितिप्राणबलेषु योगे ।
बुद्धौ च नान्यो हनुमत्समानः पुमान् कदाचित् क्व च कश्चनैव ।।
(II-155)

e. वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः ।
अनावृत्तिर्देहिनां देहपाते तस्माद् वायुर्देवदेवो विशिष्टः ।।
(II-163)

f. तत्त्वज्ञाने विष्णुभश्रौ धैर्ये स्थैर्ये पराक्रमे ।

वेगे च लाघवे चैव प्रलापस्य च वर्जने ।
भीमसेनसमो नास्ति सेनयोरुभयोरपि ।। (II-164,165)

g. अस्मिन् युद्धे भीमसेन त्वयि भारः समाहितः ।
धूरर्जुनेन वोढव्या वोढव्य इतरो जनः ।। (II-174)

In verses II-156-160 Mantras from **बळित्थासूक्त** that highlight the glory of **मुख्यप्राण** in his three incarnations are quoted.

Several events in Mahābhārata clearly show that Bhīmasena plays the most important role in Mahābhārata guided by Lord Śrī Kṛṣṇa. Killing of Jarāsandha and Duryodhana are two major instances. The purpose of God's incarnation is to remove the burden of the evil persons on the earth. In achieving this purpose Maruti i.e. Mukhyaprāṇa, plays an important role as Bhīmasena. The depiction of this has made Mahābhārata a great epic.

3) The third important ground is that the Mahābhārata narrates the glory of Śrī Rāma also :

उक्ता रामकथा ह्यस्मिन् मार्काण्डेयसमाख्यया ।
तस्माद् यद् भारते नोक्तं तद्धि नैवास्ति कुत्रचित् ।।

The story of Śrī Rāma narrated here is culled out from Mūlarāmāyaṇa. Śrī Madhvāchārya has elaborated it in this Mahābhārata tātparya nirṇaya bringing out the ethical and philosophical implications of various events of

Rāmāyaṇa. It is further elaborated by Nārāyaṇa Panditāchārya in Saṅgraha Rāmāyaṇa.

Thus, Mahābhārata is an Epic that contains the glory of the two incarnations of the Supreme God viz., Śrī Rāma and Śrī Kṛṣṇa. Its greatness is enhanced by the further fact that it is composed by Śrī Vedavyāsa who himself is an incarnation of Lord Viṣṇu.

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
को ह्यन्यः पुण्डरीकाक्षात् महाभारतकृद् भवेत् ।।

The three levels of the language of Mahābhārata

4) Another important feature of Mahābhārata is, it is in three languages viz., Darśana, Guhya and Samādhi.

भाषास्तु त्रिविधास्तत्र मया वै सम्प्रदर्शिताः ।
उक्तो यो महिमा विष्णोः स तूक्तो हि समाधिना ।।
समाधिभाषयोक्तं यत्तत्सर्वं ग्राह्यमेव हि ।
अविरुद्धं समाधेस्तु दर्शनोक्तं च गृह्यते ।।
आद्यन्तयोर्विरुद्धं यद्दर्शनं तदुदाहृतम् ।
दर्शनान्तरसिद्धं च गुह्यभाषान्यथा भवेत् ।।
तस्माद् विष्णोर्हि महिमा भारतोश्रो यथार्थतः ।।
(II-125-128)

a) The glory of the Supreme God is conveyed by Samādhi bhāsa. This naturally has to be accepted as it is.

b) Darśanābhāsa is of two types : i) whatever conflicts

with what is stated before and after that is Darśanābhāsa. This naturally has to be interpreted in tune with what is stated before and after or else it has to be rejected. (ii) Whatever is merely a restatement of some other Darśana quoted for refutation or to show the hollowness of it.

c) Guhyābhāsa is that which is different from samādhi and Darśanābhāsa. In case of Guhyābhāsa its deeper meaning has to be taken rejecting the apparent meaning.

The three layers of meaning of Mahābhārata

5) One more important feature of Mahābhārata is it has three layers of the meaning viz., **मन्वादि, आस्तीकादि** and **उपरिचरादि** ।

मन्वादि केचिद् ब्रुवते ह्यास्तीकादि तथापरे ।
तथोपरिचराद्यन्ये भारतं परिचक्षते ।। (II-142)

a. सकृष्णान् पाण्डवान् गृह्य योऽयमर्थः प्रवर्तते ।
प्रातिलोम्यादिवैचित्र्यात् तमास्तीकं प्रचक्षते ।।

b. धर्मो भक्त्यादिदशकः श्रुतादिः शीलवैनयौ ।
सब्रह्मकास्तु ते यत्र मन्वादिं ते विदुर्बुधाः ।।

c. नारायणस्य नामानि सर्वाणि वचनानि तु ।
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ।। (II-142,145)

The story of Mahābhārata centering round the personalities of Śrī Kṛṣṇa, Pāṇḍava etc., is the Aṣṭikādi

layer of the meaning. This layer is designated as Aṣṭika because the Pāṇḍavas whose story is narrated have been great Aṣṭikas, that is to say, they had great faith in Śrī Kṛṣṇa.

The manvādi layer of the meaning is that meaning which conveys the virtues represented by Yudhiṣṭira, Bhīma etc., Yudhiṣṭira represents Dharma, Bhīmasena represents Bhakti, Jñāna, Prajña, Medha etc., ten virtues :

भक्तिर्ज्ञानं सवैराग्यं प्रज्ञा मेधा धृतिः स्थितिः ।
योगः प्राणो बलं चैव वृकोदर इति स्मृतः ।। (II-146)

Arjuna represents **श्रवण, मनन** and **निदिध्यासन** Nakula and Sahadeva represent **शील** and **विनय. द्रौपदी** represents Vedas. These virtues of these personalities are demonstrated in the events connected with them in the story of Mahābhārata. This layer of meaning is manvādi meaning. The expression manvādi refers to Dharma etc., virtues listed here.

मीयते प्रमीयते एभिः परमात्मा इति मनवो धर्मः भक्त्यादिदशकं श्रुतादिः शीलवैनयौ वेदाश्चेति मनुपदवाच्यं पञ्चकम् ।

The third layer of meaning viz., **औपरिचर** is that meaning which brings out Nārāyaṇa as the meaning of each and every word of Mahābhārata.

नारायणस्य नामानि सर्वाणि वचनानि तु ।
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ।।

The expression **उपरिचर** (II-145) itself refers to Nārāyaṇa and brings out his **सर्वोत्तमत्व** ।

उपरि सर्वेषामुपरि चरतीति उपरिचरः सर्वोत्तमो नारायणः । तस्यैव स्वरवर्णपदवाक्यात्मकसकलभारतग्रन्थेन परममुख्यया वृत्त्या प्रतिपादनमुचितम् ।

From the above explanation of the three layers of meaning and the terms referring to these three layers viz., **आस्तीकादि, मन्वादि** and **उपरिचर** it is clear that these expressions do not refer to three beginnings of Mahābhārata as contended by some modern Indologists. These do not refer to the episodes of Āṣṭika, Manu and Uparicara as contended by them. This is made emphatically clear by Śrī Vādirāja long before the Indologists thought of a reference to these episodes :

मन्वादि केचित् ब्रुवते इति श्लोकस्य आपाततः प्रतीयमाना मनवः आस्तिकाख्यो ऋषिः उपरिचराख्यो वसुः नार्थः । मनूनां प्रसङ्गस्यैव भारते अभावात् । आस्तिकोपरिचरवस्वोश्च सर्पयागविघ्नकरणाय सत्य-वत्युत्पत्तये च आदिपर्वणि आदिभागे एकैकाध्यायमात्रेण प्रसञ्जनेपि आदिपर्वणि अन्ते प्रसञ्जनाभावेन सकलभारतप्रतिपाद्यत्वस्य सुतराम-योगात् ।

The three layers of meaning as explained above are much more rich than a mere reference to certain episodes. These bring out the very indepth meaning of Mahābhārata.

Kauravas represent evil tendencies

6) Just as Yudhiṣṭhira, Bhīmasena etc., Pāṇḍavas represent certain virtues the Kaurava represent certain evil tendencies.

अज्ञानादिस्वरूपस्तु कलिर्दुर्योधनः स्मृतः ।
विपरीतं तु यज्ज्ञानं दुश्शासन इतीरितः ।।
नास्तिक्यं शकुनिर्नाम सर्वदोषात्मकाः परे
धार्तराष्ट्रास्त्वहहारो द्रौणी रुद्रात्मको यतः ।
द्रोणाद्या इन्द्रियाण्येव पापान्यन्ये तु सैनिकाः
पाण्डवेयास्तु पुण्यानि तेषां विष्णुर्नियोजकः ।।
(II-148,150)

This chapter is especially devoted to bring out the Supremacy of Lord Nārāyaṇa, the Superiority of Vāyu among the gods, the special role played by Bhīmasena, who is an incarnation of Vāyu, in Mahābhārata, the greatness of Mahābhārata that conveys the Supremacy of Nārāyaṇa and the supporting events of Mahābhārata story in three layers of language with three layers of meaning. These purposes are achieved by quoting the relevant verses and events from Mahābhārata itself.

पूर्णप्रज्ञकृतेयं सङ्क्षेपादुद्धृतिः सुवाक्यानाम् ।
श्रीमद्भारतगानां विष्णोः पूर्णत्वनिर्णयायैव ।। (II-187)

When one steers through such a rich treatment of the contents of the Mahābhārata one is amply convinced of the declaration.

निर्णयः सर्वशास्त्राणां भारतं परिकर्तितम् । (II-9)

महत्त्वात् भारवत्त्वा महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ।। (II-11)

III

The theme of the third chapter is to describe **सर्ग** and **अनुसर्ग**, and also give the background of the characters of Rāmāyaṇa as a preliminary to the narration of Śrī Rāma's story in the next six chapters. This chapter begins with three beautifull benedictory verses praising the three incarnations of the Supreme God viz., **वेदव्यास**, **राम** and **कृष्ण**. Then, the benedictory verse of Mahābhārata viz.,

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।।

is quoted and its significance is explained. In this verse Nārāyaṇa refers to both Nārāyaṇa and Veda-vyāsa. Devi refers to Goddess Lakshmi, Narottama refers to Vāyu who is Jīvottama, Nara refers to Śeṣa, Sarasvati of course, refers to the goddess of speech. Jaya is the name of this great Epic.

जयो नामेतिहासोऽयं कृष्णद्वैपायनेरितः ।
वायुर्नरोत्तमो नाम देवीति श्रीरुदीरिता ।।
नारायणो व्यास इति वाच्यवक्तृस्वरूपतः ।
एकः स भगवानुक्तः साधकेशो नरोत्तमः ।।

उपसाधको नरश्चोक्तो देवी भाग्यात्मिका नृणाम् ।
सरस्वती वाक्यरूपा तस्मान्नम्या हि तेऽखिलाः ।।
(II-5,7)

The process of creation

Then commences the explanation of **सर्ग** i.e. creation.

Lord Nārāyaṇa and goddess Rāmā assuming the forms of Vāsudeva and Māyā create Virinca, assuming the forms of Saṅkarṣaṇa and Jayā create Vāyu, assuming the forms of Pradyumna and Kriti create Pradhāna i.e., Saraswati and Śraddha i.e., Bhārati. Virinca and Vāyu are also known as Puruṣa and Sūtra. Vāyu and Bhārati beget Śeṣa and Suparṇa. These two serve as the bed and vehicle of the Supreme God. Śeṣa begets the servants of the Supreme God called Kāla. While Garuḍa begets Jaya Vijaya etc., God's servants. Vāyu begets Viśvaksena. This is the first stage of the processes of the creation of Virinca, Vāyu etc. Now, these have to be provided with sthūla śarīra. This is initiated by Aniruddha and Śānti. They beget Virinca and Saraswati with the body of Mahat tatva. Virinca and Saraswati beget Śiva and Pārvati. These two beget the Manas and the abhimāni deities of ten senses with Vaikarika Ahaṅkāra, the ten senses with Taijasa Ahaṅkāra and Ākāṣa etc., five bhūtas with Tāmasa Ahaṅkāra. Śiva also begets all other deities.

Vāyu and Bhārati beget Śeṣa, Śiva and Indra. Indra

begets all other deities and the deities connected with the sacrifice. It has to be noted here that these deities are stated to have been begot both by Virinca and Saraswati and Vāyu and Bhārati.

Lord Nārāyaṇa also assumes the three forms of Viṣṇu, Brahmā and Śiva. He assumes these forms through his Vāsudeva form and goddess Lakshmi's Māya form. Among these three forms Viṣṇu form is the direct form while in Brahmā and Śiva he is present as Antaryâmin.

The above creation is termed as Tatvasṛṣṭi and takes place outside Brahmāṇḍa. The creation within the Brahmāṇḍa is known as Pādmasṛṣṭi. The tatvābhimāni deities who were created as stated above appeal to the Supreme God to create Brahmāṇḍa. The Supreme God conjoins with goddess Lakshmi. She delivers the golden Brahmāṇḍa. Lord Hari and all other deities enter into it. A lotus arises from the Navel Lord Hari. From this Chaturmukhabrahmā is born again. Then Chaturmukhabrahmā creates the fourteen worlds, the abhimāni deities of senses etc. Then, Sanaka, Sanandana etc., sages, Marīci etc., Vāyuputras, Asuras, Manuśyas, cows, elephants, horses, serpents etc., varied beings are born. All these go on rotating in transmigration. Then, Pralaya takes place. The sṛṣṭi and pralaya are endless. The Jīvas, Prakṛti and Kāla are eternal. The Supreme God is eternal of eternal. After describing sṛṣṭi and pralaya, the various avatāras assumed by Lord Nārāyaṇa

are described. The ten Avatāras assumed by Lord Nārāyaṇa are described. The ten avatāras of the God viz., Matsya, Kūrma etc., are well known. However, some special points stated in Tātparya nirṇaya need our special attention. Here two Varāha avatāras are mentioned. The Ādi Varāha and Neela Varāha. The first one takes place before the ten avatāras. By this avatāra Ādi Hiraṇyākṣa is killed. The second is the third avatāra among the ten avatāras. By this avatāra another Hiraṇyākṣa is killed.

The birth of Rāvaṇa

After describing the avatāras upto Śrī Rāma, the birth of Rāvaṇa and Kumbhakarṇa is mentioned. These are stated to be the very persons who were Hiraṇyakaṣipu and Hiraṇyākṣa earlier. The birth of Daśaratha is mentioned.

The early background of Vāli, Sugrīva, Jāmbavan, Angada, Tārā, Neela etc., Vānaras is mentioned. These were Indra, Sūrya, Yama, Candra, Śaci, Agni respectively. The avatāra of Vāyu as Hanuman is graphically described :

स देवतानां प्रथमो गुणाधिको बभूव नाम्ना हनुमान् प्रभञ्जनः ।।

Śrī Rāma is lord Viṣṇu himself is well known. We are further informed here that the Vāsudeva form of the Supreme God assumed the incarnation of Śrī Rāma while he is present by the āveṣa of Saṅkarṣaṇa, Pradyumna

and Aniruddha in Lakṣmaṇa, Bharata and Satrughna respectively. These are really Śeṣa, Kāma and Aniruddha respectively.

The abhimāni deities of Samkha, chakra etc.

In the context of explaining the various avatāras of the God, and the background of the others, the divine nature of Śaṅkha, Cakra etc., is also explained. Durgā is the abhimāni deity of cakra, Śrī is that of Saṅkha, Vāyu is the abhimāni deity of Gadā, Bhū is that of Padma. Sarasvati of Sarnga, Vāyu of five forms is of five arrows and Durga is again of Khadga.

दुर्गा चक्राधिदेवी स्यात् श्रीश्च शङ्खाधिदेवता ।
वायुर्गदाधिदेवः स्यात् भूमिः पद्माभिमानिनी ।।
दुर्गैव खड्गदेवी स्यात् शार्ङ्गं चैव सरस्वती ।
पञ्च बाणाः पञ्च प्राणाः (पद्यमाला)

This chapter is closed by mentioning the fact that Sīta is goddess Lakshmi herself.

स्वयं रमा सीरत एव जाता सीतेति रामार्थमनूपमा या ।
विदेहराजस्य हि यज्ञभूमौ सुतेति तस्यैव ततस्तु सा भूत् ।।

IV

The story of Śrī Rāma

Chapters 4th to 9th give a brief account of Śrī Rāma's story. All major events of Śrī Rāma's story are narrated. While narrating some of the crucial events like Ahalya's

episode, Manthara's episode, Śūrpanakha's episode the subtle issues of Dharma and Adharma are clarified. The relevance of these episodes with the main purpose of the theme is explained. The background of the personalities concerned and the events are explained. Thus the objective of the narration of the different events of the story is not merely of story interest but is of the interest of the moral and the spiritual aspects. Since the main events of Śrī Rāma's story are known we will highlight only the moral and the spiritual aspects that are brought out in this portion of Tātparya nirṇaya.

Śrī Rāma kills Tātaka

The first important event in Śrī Rāma's story is Viśvāmitra's invitation to Śrī Rāma to protect the sacrifice undertaken by him from the demons. This indicates the main purpose of Śrī Rāma's incarnation viz., protecting the sages and other innocent persons from the onslaught of the demons. Śrī Rāma kills Tāṭakā and Subāhu and throws Marīca into the sea. This very Tāṭakā will be born as Pūtana later in Kṛṣṇāvatāra.

Śrī Rāma releases Ahalya from the curse

After the distruction of these and the completion of the sacrifice Viśvāmitra takes Śrī Rāma and Lakṣmaṇa to the capital of Videha country. On the way Ahalya is released from her curse by the touch of Śrī Rāma. Here are the instances of two women : One who was cruel

and therefore destroyed and the other who had suffered at the hands of Indra and Gautama, and was released from her suffering. Gautama had indulged in excessive penance. This imbalance had to be cut down by provoking him. Therefore, Indra encroached upon Gautama's wife Ahalya. She was innocent but had become a victim of the circumstances. Hence, Śrī Rāma relieved her from her suffering.

अतिरिश्रं तपो हर्तुं गौतमस्याश्रमे रहः ।
सुरकार्यं सुरपतिः कुर्वन् भार्यां समस्पृशत् ।। (सं.रा. I-6-18)

Śrī Rāma's marriage

On arrival at Mithila Śrī Rāma was informed of the condition for the marriage of Sīta. He broke the bow of Śiva and married her. The marriage was celebrated in a befetting way. On his way to Ayodhya Paraśurāma confronts him. Both Paraśurāma and Śrī Rāma were the incarnations of Lord Viṣṇu. Therefore, there was no question of one defeating the other. However, a demon called Atula had found a place in Paraśurāma's navel. He was to be destroyed. His penance was also to be taken away. Therefore, Paraśurāma gave śārnga bow to Śrī Rāma and asked to kill Atula. Accordingly Śrī Rāma killed him. Thus it was not a war between Paraśurāma and Śrī Rāma but it was only to kill Atula that Śrī Rāma employed his bow. The fourth chapter narrates these Bālakāṇḍa episodes.

Kaikeyi prevents the caronation of Śrī Rāma

The Ayodhyā Kāṇḍa events are described in the first 16 verses of fifth chapter. Daśaratha decides to coronate Śrī Rāma. But under the advice of Manthara Kaikeyi prevents it. This Manthara was not an ordinary woman. It is well-known that as a result of Samudramathana goddess Lakshmi was born from the sea. Out of the same Samudramathana Alakshmi called Jyeṣṭhā who was born as Manthara. Instigated by this Manthara Kaikeyi asked the two boons viz., (i) Śrī Rāma be banished to forest for 14 years (ii) Bhārata be installed on the thrown. Kaikeyi asked such cruel boons because a demoness called Nikṛti was present in her.

Śrī Rāma proceeds to forest, meets Guha

According to these boons Śrī Rāma proceeds to the forest. He first meets the Niṣāda King Guha. Being honoured by him he proceeds to citrakūṭa. In the mean while Daśaratha dies. Bhārata arrives, completing pitṛkārya he proceeds to citrakūṭa to pursuade Śrī Rāma to return. Śrī Rāma does not oblige him. Bhārata returns to Ayodhyā with the Pādukas of Śrī Rāma and lives outside the city of Ayodhyā in Nandīgrāma.

Jayanta appears in the form of a crow and injures Sita

While in Citrakūṭa Śrī Rāma and Sītā lived for some time, Indra's son Jayanta appears in the form of a crow

and injures Sītā in the breast. He indulges in this cruel act, because, a demon called Kuranga was present in him. Śrī Rāma throws a grass blade at the eye of this crow and destroys one eye of all crows. Since then, the crows have only one eye. Then, Śrī Rāma enters Daṇḍaka forest.

Śarabhanga offers himself in the fire

In Daṇḍaka forest a sage called Śarabhaṅga offered himself into fire in the presence of Śrī Rāma. He was very old and was unable to perform his minimum rituals even. Dharmaśāstra permits self immolation for such aged persons.

अनुष्ठानासमर्थस्य वानप्रस्थस्य जीर्यतः ।
जलानशनभृग्वग्निमहाप्रस्थानमिष्यते ।।

A person in Vānaprasthāśrama who is not able to perform his minimum rituals due to old age may take to self-immolation by drowning himself in water, observing fast, falling from the peak of a mountain or offering himself into fire. Accordingly Śarabhanga performed self immolation in the presence of Śrī Rāma. After this event the demon Virādha confronts Śrī Rāma. He tries to kidnap Sītā. He carries Śrī Rāma and Lakṣmaṇa on his shoulders. Śrī Rāma cuts his arms and throws him in a pit. His arms were cut because he had obtained a boon from Brahma that whoever is held by him in his arms cannot escape from it.

Śūrpaṇakhā episode

Then, comes Śūrpaṇakhā the sister of Rāvaṇa. She had served Rāvaṇa devotedly when he was performing penance to seek god Śiva's favour. But unfortunately Rāvaṇa had killed her husband Vidyujjihva by mistake in a battle of demons at night. Therefore, he had permitted her to find out a husband with the help of Khara Dūṣaṇa her two other brothers. She approached Śrī Rāma. He directed her to Lakṣmaṇa who injured her nose and ear and deformed her. Rāvaṇa asking her to remarry was a wrong advice. Because of this she had to suffer. However, this opened the floodgates of the attack of the demons on Śrī Rāma and he had to kill fourteen thousand demons led by Khara and Dūṣaṇa. This upset Rāvaṇa.

Rāvaṇa takes away सीताप्रतिकृति

Rāvaṇa then, asked Marīcha to take away Śrī Rāma from his Āśrama by assuming the form of a golden deer and managed to kidnap Sītā. However, the person kidnapped by Rāvaṇa was only a makeshift image of Sītā. The actual person of Sīta went to Kailāsa :

देव्याः समीपमथ रावण आससाद ।
सा अदृश्यतामगमदप्यविषह्यशक्तिः ।।
सृष्ट्वाऽऽत्मनः प्रतिकृतिं प्रययौ च शीघ्रम् ।
कैलासमर्चितपदा न्यवसच्च शीघ्रम् ।। (V-37)

This fact of Sītā's Pratikṛti only being taken by Rāvaṇa is mentioned in Kūrma, Varāha, Brahmavaivarta Bhaviṣyottara and Agñi Purāṇas. It is also suggestively mentioned in Vālmīki Rāmāyaṇa by the statement **प्रवेक्ष्यामि हुताशनम्**. It was Agñi who managed to place a Pratikṛti of Sītā and enable Sītā to go to Kailāsa. This is suggested by this statement. The other Purāṇas state it more clearly.

a. **अग्नियोंगेन सीतायाः मायासीतां चकार ह । (ब्रह्मवैवर्त)**

b. **शिवस्थानेऽवसद्देवी तत्र मां ध्यायती सदा । (वराहपुराण)**

c. **अग्नौ अदृश्यरूपेण वर्षं तिष्ठ ममाज्ञया ।**
रावणस्य वधान्ते मां पूर्ववत् प्राप्स्यसे शुभे ।। (अद्भुतपुराण)

The events of Śrī Rāma being misled by Marīcha, Sītā longing for the deer, Sītā being kidnapped by Rāvaṇa etc., are merely **लोकविडम्बन**. These do not indicate any ignorance or difficulty on the part of Śrī Rāma and Sītā.

काज्ञानमापदपि मन्दकटाक्षमात्रात्
सर्गस्थितिप्रलयसंसृतिमोक्षहेतोः ।
देव्याः हरेः किमु विडम्बनमात्रमेतद्
विक्रीडतोः सुरनरादिवदेव तस्मात् ।। (V-36)

On returning to his āśrama after killing Marīca, Śrī Rāma found the āśrama empty. He moved on in the forest in search of Sītā. First he saw Jatāyu who was killed by Rāvaṇa. He learnt about Rāvaṇa kidnapping

Sītā. He moved on and killed Kabandha on the way. Then met Śabari in Mātangavana and received her hospitality. Then, he saw Hanuman and Sugrīva on Ṛṣyamuka hill. Hanuman approched Śrī Rāma and prostrated at his feet. With this the fifth chapter of Tātparya nirṇaya closes.

The events of Kiṣkindhā

The events of Kiṣkindhā Kāṇḍa are described in the VI Chapter. Hanumān who prostrated at the feet of Śrī Rāma was taken up by arms by Śrī Rāma with great affection. Both Śrī Rāma and Lakshmaṇa were taken by Hanuman on his shoulders and were brought to Ṛṣyamuka where Sugrīva stayed. Sugrīva explained his pitiable condition on account of his brother's aggressive posture. Śrī Rāma promised to him that his aggressive brother Vāli will be killed and the kingship will be restored to him. Sugrīva also agreed to help Śrī Rāma to find out Sītā. However, he wanted to know whether Śrī Rāma had sufficient strength to fight Vāli. Therefore, he showed the body of Dundubhi killed by Vāli. Śrī Rāma threw that dead body a hundred Yojana away by the very toe of his feet and killed by it a number of demons living on Rasātala.

Śrī Rāmas kill Vāli

Then, Sugrīva showed the seven demons present in the form of seven Tala trees and said if you can destroy

these by one arrow, then you can kill Vāli. Śrī Rāma destroyed all of them by one arrow which after destroying the Tala trees pierced into the seven underworlds viz., Atala, Vitala etc., upto Pātāla and also destroyed the demons known as Kumudi. Then, Sugrīva took Śrī Rāma to the city of Kiṣkindha to kill Vāli. Vāli pounced upon Sugrīva but Śrī Rāma did not kill him pretending that he could not distinguish between the two. The real reason was to give an opportunity for the brothers to reconcile and to avoid a confrontation. Even the long enmity among the brothers vanishes when they reach the point of crisis.

सौभ्रात्रमेव यदि वाञ्छति वालिनैव ।
नाहं निरागसमथाग्रजनिं हनिष्ये ।।
दीर्घः सहोदरगतो न भवेद्धि कोपो ।
दीर्घोऽपि कारणमृते विनिवर्तते च ।। (VI-14)

When Sugrīva again appealed to Śrī Rāma to kill Vāli Śrī Rāma threw a strong arrow at him and killed him. It is well-known that Śrī Rāma killed Vāli from behind a tree. The reason for this was neither fear nor treachery. But Vāli was also a great devotee and would have prostrated at the feet of Śrī Rāma if he had seen him. Then, it would have been a dilemma whether to stand by his promise to Sugrīva or to stand by Vāli who had prostrated at the feet. Therefore, Śrī Rāma prefered to be invisible.

भक्तो ममैष यदि मामभिपश्यतीह
पादौ ध्रुवं मम समेष्यति निर्विचारः ।।
योग्यो वधो न हि जनस्य पदानतस्य ।
राज्यार्थिना रविसुतेन वधोऽर्थितश्च ।।
तस्माददृश्यतनुरेव निहन्मि शक्र-
पुत्रं त्वितीह तमदृश्यतया जघान ।। (VI-19,20)

Then, during rainy season for four months there was a halt. Sugrīva had not taken an initiate to find out Sīta. However, on the strong advice of Hanumān the Vānaras spread over different parts were gathered and started. Śrī Rāma gave his ring to Hanumān to show it to Sītā for identity. After a good deal of wandering they found that the time limit given by Sugrīva was over. Tāra and Aṅgada suggested that the efforts should be abandoned. But Hanuman opposed this. They moved on and ultimately reached Mahendra mountain. At this place they met Sampati the elder brother of Jatāyu. He informed them that Sītā is kept in Aśokavana. The distance between Mahendra mountain and Laṅka was a hundred Yojana. Other Vānaras were not able to jump. They all appealed to Hanumān to cross the sea and trace Sīta. With this the sixth chapter ends.

Hanumān proceeds to Lankā

Hamumān offers salutation to Śrī Rāma in his mind before he takes a big jump over the sea. The sea torrented, the living beings within the sea came out. The

trees on the Mahendra mountain were uprooted and the Mainakā mountain came out of the sea to offer him a resting place. As he moved on the mother of the serpents viz., Surasā confronts him. He enters into her belly and comes out. Then, Simhikā a demoness who used to drag persons by attacking their shadows drags him. He destroyed her also. Finally he lands on Trikūta hill that sorrounded the city of Laṅka. Through out the process of his crossing the sea he had considerably expanded his body. Now, he contracts it to as small a size as a cat. He finds Sītā in Aśokavana under a Simśupā tree. He hands over the ring to Sītā given by Śrī Rāma. In return Sīta gives her Cūdāmaṇi to be given to Śrī Rāma.

In order to make Rāvaṇa aware of his strength and mission Hanumān starts destroying Rāvaṇa's gardens. On hearing this Rāvaṇa asks his army to punish him. Finding that they were not able to do the task he deputes his son Akṣa. Hanuman kills Akṣa. Then Indrajit is deputed. Indrajit employs Brahmāstra against him. Out of respect for Brahma he pretends to have been caught. The demons tie him with ropes. Finding that they have used ordinary ropes Brahmāstra returns. Then he is taken to Rāvaṇa's presence. Rāvaṇa orders his tail to be burnt. With the fire applied to his tail Hanuman burns Laṅka and returns. He offers Cūdāmaṇi to Śrī Rāma. He embraces him with great affection, as it were, offering himself as a present to him.

स्वात्मप्रदानमधिकं पवनात्मजस्य ।
कुर्वन् समाश्लिषदमुं परमाभितुष्टः ।। (VI-50)

Śrī Rāma proceed to Laṅkā

The seventh chapter begins with Śrī Rāma lying on a grass mat in order to pursuade the sea to make the way for him to go to Laṅkā. This was the mild way of pursuading the sea before any harsh step was taken. At that time Vibhīṣaṇa came to join Śrī Rāma and fight against his own brother Rāvaṇa, since his conduct was adharma. Sugrīva and all others opposed accepting him as he belonged to the enemy's group. However, Hanuman stated that Vibhīṣaṇa is genuinely supporting Śrī Rāma and he be accepted. Śrī Rāma accepted him and coronated him on the kingdom of Laṅkā as he was sure of the defeat of Rāvaṇa.

Since the sea did not make the way easily Śrī Rāma took his arrow to aim at him. The Samudrarāja came out and suggested that a bridge be built over the sea. Śrī Rāma got the bridge built by Nala assisted by Vānaras. He crossed the sea and landed on Laṅka. Rāvaṇa had made elaborate arrangements to protect the four gates of the city of Laṅka. Śrī Rāma also made appropriate distribution of Vānara army. A detailed description of the battle is given in this chapter.

After Rāvaṇa is killed Śiva challenges Śrī Rāma to fight, since he has killed his devotee Rāvaṇa. Then, Śrī

Rāma gets his arrow ready to aim at Śiva. However, Śiva realises his mistake. Then, a fire ordeal is pretended for Sītā pratikṛti. Sītā returns from Kailāsa. Śrī Rāma is coronated. He favours all suitably. Hanumān asks for only uninteruppted devotion for Śrī Rāma.

प्रवर्धतां भक्तिरलं क्षणे क्षणे त्वयि मे ह्रासविवर्जिता सदा ।
(VIII-248)

V

coronation of Śrī Rāma

The ninth chapter contains the events of Uttarakāṇḍa story. After coronation Śrī Rāma ruled the kingdom benevolently. There is a beautiful description of Rāmarājya in this chapter.

प्रशासतीशे पृथिवी बभूव विरिञ्चिलोकस्य समा गुणोन्नतौ ।
जनोऽखिलो विष्णुपरो बभूव न धर्महानिश्च बभूव कस्यचित् ।।
(IX-4)

न कस्यचिद्दुःखमभूत् कथञ्चित् न वित्तहानिश्च बभूव कस्यचित् ।
नाधर्मशीलो न च कश्चनाप्रजो न दुष्प्रजो नैव कुभार्यकश्च ।।
स्त्रियो न चासन् विधवाः कथञ्चित् न चेष्टहानिर्नच पूर्वमृत्युः ।
यथेष्टमाल्याभरणानुलेपनाः यथेष्टपानाशनवाससोऽखिलाः ।।
बभूवुरीशे जगति प्रशासति प्रकृष्टधर्मेण जनार्दने नृपे ।। (IX-9,11)

Śambuka is killed

A much debated episode in Uttarakāṇḍa is that of शम्बूकवध. Many are under the impression that he was

killed by Śrī Rāma because he was a Śūdra and had undertaken the penance for which he was not entitled. But the reason is more serious. He was a demon called Jangha. He was born as Śūdra and had vows to snatch away the very position of God Śiva. Therefore, he was killed.

जङ्घनामाऽसुरः पूर्वं गिरिजावरदानतः ।
बभूव शूद्रः कल्पायुः स लोकक्षयकाम्यया ।।
तपश्चचार दुर्बुद्धिरिच्छन् माहेश्वरं पदम् ।
अनन्यवध्यं तं तस्मात् जघान पुरुषोत्तमः ।। (IX-20,21)

Śrī Rāma banishes Sītā

Śrī Rāma banishing Sītā also has an episode behind than merely a washerman scandalising her stay in Rāvaṇa's place. There were demons called **सुराणक**. They wanted to commit highest sin. Brahma told them that separating Lord Viṣṇu and goddess Lakshmi is only the greatest sin. They engineered the banishment of Sīta by causing a scandalous talk.

यावदेव रमया रमेश्वरं नो वियोजयथ सद्गुणार्णवम् ।
तावदुच्चमपि दुष्कृतं भवन्मोक्षमार्गपरिपन्थि नो भवेत् ।। (IX-29)

Strictly speaking there was no separation of Śrī Rāma and Sītā at all.

प्रविश्य भूमौ सा देवी लोकदृष्ट्यनुसारतः ।
रेमे रामेणावियुक्ता भास्करेण प्रभा यथा ।। (IX-40)

When Śrī Rāma's avatārakārya was over he left for Vaikuṇṭha.

While leaving for Vaikuṇṭha Śrī Rāma declared that whoever desires to come with me let him join me. At this call right from the ants to the good men who desired higher world joined him.

श्रुत्वा तु तद्य इह मोक्षपदेच्छवस्ते सर्वे समाययुरथातृणमापिपीलम् ।
रामाज्ञया गमनशक्तिरभूत्तृणादेः ये तत्र दीर्घभविनो न तु ते तदैच्छन् ।।
(IX-61)

While going to Vaikuṇṭha Śrī Rāma bestowed various favours to those who had assisted him in his avatārakārya. He especially told Hanumān that he can see him whenever he liked.

अथाह वायुनन्दनं स राघवः समाश्लिषन् ।
तवाहमक्षिगोचरः सदा भवामि नान्यथा ।। (IX-63)

Thus closing the story of Śrī Rāma, Śrī Madhvā-chārya once again informs us that he has given here the sketch of Śrī Rāma's avatārakārya culling out the information from पञ्चरात्र, भारत, रामायण etc., the entire इतिहासपुराण literature reconciling the apparent differences and bringing out the indepth meaning :

इत्यशेषपुराणेभ्यः पञ्चरात्रेभ्य एव च ।
भारताच्चैव वेदेभ्यः महारामायणादपि ।।
परस्परविरोधस्य हानान्निर्णीय तत्त्वतः ।
युक्त्या बुद्धिबलाच्चैव विष्णोरेव प्रसादतः ।। (IX-125,126)

Chapter X

Samudra mathana

The delineation of the Vedavyāsāvatāra is the theme of the tenth chapter. However, as a preliminary to it the samudramathana episode is narrated. The purpose of Vyāsāvatāra was to remove ignorance and confusion caused by the curse of Gautama in respect of the knowledge enshrined in the Vedas, Pañcharātra, Itihāsapurāṇa and other sacred literature. For such an ignorance and confusion Kali was considerably responsible. He arose at the time of samudramathana along with the poison. Not only the personality of Kali was Kali but the ignorance and the confusion caused by him were also Kali. Destroying these was also meant destroying Kali. This is the purpose of Vyāsāvatāra. Therefore, in order to point out such a Kali had arisen at the time of samudramathana, that episode is narrated in the tenth chapter before the narration of Vyāsāvatāra.

The details of samudramathana are well-known. Therefore, only such items that are especially mentioned in Tātparyanirṇaya and that have a deep religious significance will be stated here.

At the close of the 28th Dvāpara yuga, Chaturmukha Brahmā, Śiva, Indra and other deities approached Lord Viṣṇu present at Śwetadvīpa at the centre of Kṣīrasamudra. They offered prayers to Him and

informed that due to Dūrvāsa's curse Indra lost his power and glory and was defeated by the demons. Therefore, they had come to Him seeking protection from Him.

As per the instructions of Lord Viṣṇu the deities entered into an agreement with the demons through Balichakravarti and attempted to bring the Mandara mountain for samudramathana. They were not able to lift it. Then, God lifted it by His left hand and placed it on the shoulders of Ananta i.e. Garuḍa. The deities wanted to test their strength again. When they tried to lift the mountain placed on the Garuḍa's shoulder, it fell down and crushed them. They were restored to their original form by the grace of God. God lifted the mountain again, placed it on Garuḍa and seated on Garuḍa proceeded to Kṣīrasamudra with the deities and the demons. He made the Mandara mountain the churning rod, Vāsuki the rope and churned the Kṣīrasāgara with the deities and the demons. The demons prefered to hold the snake Vāsuki on the side of the head and the deities held it on the tail side. This caused fatigue to the demons.

Kūrmāvatāra

The mountain sank because of its weight. Then God lifted it and placed it on his back assuming the Kūrma form. Not only the mountain was held by Him and His back but he also entered into it and supported it. He

entered into the deities and the demons also to enable them to churn.

The Hālāhala poison was drunk by Vāyu

In the course of churning, the Hālāhala poison came out, Vāyu took it in his hand as per God's instructions, rubbed a little portion of it, reduced its vigour and gave it to Śiva. Śiva sipped it. It was so little that it could go down only upto his throat. He became unconscious even for that much. God touched him and he regained his consciousness. Vāyu collected the poison in a golden vessel, drank it and digested it. Out of the little poison given to Śiva by Vāyu, only a fraction was drunk by Śiva. The remaining portion became the body of Kāli. From this poison cruel objects like snakes, wolves and tigers were born.

From samudramathana, objects like Ucchaiśrava horse, Airāvata, Quarter elephants, a thousand Apsaras came out. The weapons of deities, ornaments, Pārijāta tree, Kāmadhenu i.e. Surabhi also came out.

Mahālakshmi and Dhanvantri form of God with Amṛtakalaṣa arose. When amṛtakalaśa came out, the demons snatched it. God allowed them to snatch it since he desired that they should break the agreement and be punished for that. Then, God assumed the Mohini form and offered to distribute the amṛta. She asked the deities and the demons to sit separately in rows and asked the

demons to close their eyes as She felt embarassed by their staring at Her. She served amṛta to the deities and killed Rāhu assuming the Puruṣa form.

Rāhu's head only is the place of Rāhu and Ketu

It is only the head of Rāhu that became the abode of both Rāhu and Ketu planets. When Rāhu's head was cut a drop of amṛta had already moved into his body. Therefore, both his head and the body survived. His body without the head was thrown into Svadūdaka. In the head Rāhu remained. Along with him there are hundred Ketus in his head. These are deities. The offerings made to Rāhu are received by these deities. The demon Rāhu present in the head receives unholy offerings only. This Rāhu obstructs the sun and the moon. The popular impression that the head became Rāhu and the rest Ketu is not correct. Rāhu's head itself is the adhiṣṭhāna for both Rāhu and Ketu.

When Rāhu's head was cut the demons rushed towards the God with their weapons. They were all killed. However, Kali was not killed. He entered into men. Kali can never enter into God, Lakshmi and Vāyu. He enters into Śiva an others only occasionally. Kali's wife Alakshmi and her sons who supervise evil also came from Kṣīrasāgara.

Lakshmi made the chest of God her abode. Kaustubha found place at the neck of the God. The other valuable

items were given as gifts to different deities at Lakshmīsvayamvara.

Kali entered into Śiva and composed the evil scriptures. His mischief could not be corrected by others. This Kali is invisible, unimaginable and present in all. The ignorance and confusion caused by him had to be removed by the revival of the sacred scripture. In view of this, Chaturmukha Brahmā and other deities appealed to God to take appropriate incarnation. Lord Hari took the incarnation of Śrī Vedavyāsa.

II

Parāśara and Satyavati

Vasiṣṭha who was born in a jar along with Agastya as a son of Mitrāvaruṇa, married Arundhati and begot including Śakti hundred sons. Parāśara was his grandson. Earlier Vasiṣṭha was born from the sacrificial pit of Brahma, married Akṣamāla and functioned as chief priest of Ikṣvākus. Still earlier he was born as a mānasa putra of Brahma and had married Arundhati. Parāśara the grandson of Vasiṣṭha performed penance to have God himself as his son. God informed him that king Vāsu of Purūrava royal family known as Uparichara, as he used to frequently move over the sky as a result of his great deeds, was born as a son of Kritayajña in Dvāpara age. He got a male and female twin children through a fish. He kept the boy with him and handed over the female

child to the fisherman chief. The female child had grown into a beautiful girl and was named Satyavati. He would assume the form of his son through her. Accordingly Parāśara duly married Satyavati. This marriage took place in the Yajñaśāla. Vasiṣṭha, Yājñavalkya and other sages were present. King Vāsu himself gave Satyavati in marriage to Parāśara. Then, the God assumed the form of his son by the name Vedavyāsa. (Note : God is never born like ordinary child. The popular impression that Vedavyāsa was born and that too when Satyavati was still a virgin is not correct.) Vedavyāsa revealed himself in the midest of the river Yamunā. He was brilliant like the Sun. His palms and feet were marked with the lines of the conch and the disc. His arms were in the posture of abhaya mudrā and Jñāna mudrā. His father performed Upanayana for him within seven days. Then, he went to Meru mountain followed by Chaturmukha Brahmā and others. He arranged the Vedas, composed the Brahmasūtras, Mahābhārata, Purāṇas and Bhāgavata. Chaturmukha etc deities directly learnt these from Him. Vedavyāsa wandered all over the world in order to instruct the noble Jīvas. Once, he converted a small creature as king. However, he told him that he would be entitled for salvation only when he was born as a Brāhmaṇa.

The birth of Śuka

Śiva performed penance to become the son of Vyāsa.

Vedavyāsa also pretended to perform penance to get Śiva as his son. This was only to mislead the undeserved persons. Śiva was born as a son of Vyāsa through Ghritachi who had arrived in the form of a parrot while Vyāsa was engaged in churning the Araṇi. Śuka was actually born from Araṇi. However, since Ghritachi desired to name him as Śuka he was so named. Vyāsa never had any sensual attraction either towards Ghritachi or any other woman. As soon as Śuka was born Vāyu entered into him. It was only Vāyu who was entitled for the instruction directly from lord Hari. Śuka received direct instructions from Vyāsa because of the presence of Vāyu in him. In the same way while receiving the instructions from Vyāsa, Śeṣa entered into Paila, Garuḍa entered Sumantu, Brahmā entered Vaiśampāyana and Indra entered Jaimini. This enabled these sages to receive the instructions in the respective areas of knowledge.

Desciples of Śrī Vedavyāsa

Śrī Vyāsa taught Ṛgveda to Paila, Kṛṣṇa Yajurveda to Vaiśampāyana. Śukla Yajurveda to Sūrya, Sāmaveda to Jaimini, Atharvaṇa Veda to Sumantu. He taught all the lores to His son Śuka and Nārada. Then, Śrī Vyāsa created Romaharṣana as a Sūta by caste and instructed him to propagate Itihāsa, Purāṇa and Pañcharātra. He instructed Sanatkumāra, Bhṛgu and Jaimini to propogate Dhyānayoga, Karmayoga and Karma mīmāmsa

respectively. Śrī Vyāsa himself composed the first and the last sūtras of Daivīmīmāmsā and asked Paila and Śeṣa to compose the whole text. Further, he edited the six sātvika purāṇas viz. Viṣṇu, Nārada, Bhāgavata, Garuḍa, Padma and Varāha based on Pañcharātra, six Rājasa Purāṇas viz., Brahmā, Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣya and Vāmana based on superficial references in Vedas, and six tāmasa Purāṇa viz. Matsya, Kūrma, Liṅga, Śiva, Skanda and Agni based on Pāśupata Āgama.

Through the above literature, Brahmā and other deities and Sanatkumāra and other sages regained their knowledge.

Chapter XI

Amṣāvataraṇa

As a preliminary to the story of Śrī Kṛṣṇa and Pāṇḍavas, the origin of Chandravamṣa is described.

The early persons of Chadravamṣa and Sūryavamṣa are as follows–

From this chart it is clear that both Chandravamśa and Sūryavamśa have originated from Brahmā. An interesting point in the development of these two families is that Sudyumna the fifth descendent on the Sūryavamṣa side, used to be male for one month and on the Chandra-vamṣa side, female for one month. He used to be called

Sudyumna and Ila respectively during these months. When he functionated as a female he begot a son i.e. Purūrava through Budha of Chandravamśa. Thus he established a link between the two families.

The origin of Yadu and Kuru families

In the family of Yadu and Yādavas were born. In the family of Puru the fifth son of Yayāti, Bharata the son of Duśyanta and Śakuntala, was born. Kuru was born in this family. Since Kuru was born in Bharata's family, the Kauravas and Pāṇḍvas are known as Bharatas. The fifth descendant of Kuru was Pratīpa. He got three sons viz. Devapi, Bālhika and Śantanu. Devapi did not become the king though he was eldest as he suffered from a skin decease. Bālhika was named as king of Bālhika region and Śantanu succeeded Pratīpa as a king.

Bālhika was Pralhāda in the earlier birth. He got a son Somadatta who was one of the Rudras. His three sons viz. Bhūri, Bhurīśrava, Sala were also Rudra viz., Ajaikapat, Ahirbudni and Virūpākṣa. Among these the last one had the āveṣa of all the elevan Rudras viz., Raivata, Aja, Bhava, Bhīma, Vāma, Vṛṣākapi, Ajaikapat, Ahirbudhni, Bahurūpa and Mahan.

The background of the birth of Śantanu and Bhiṣma

The birth of king 'Śantanu' has a background. Chaturmukha Brahmā once visited the sea on a full

moon day. On that occasion the sea i.e. Varuṇa was sporting with river Gangā and threw a few water drops at Brahmā. Brahmā was upset and cursed him to be born on the earth twice. Consequently Varuṇa was born as king Mahābhishak and again as Śantanu. He also cursed Gangā to meet her husband with the human body. The name Śantanu is a short form of Śāntanu. This means 'Be calm.' Since Brahmā ordered the ocean to become calm, he got the name as Śantanu when he was born on the earth. There is another explanation also. By the touch of Śantanu old people used to regain their youth and be happy. 'Śam' means happiness, Tanu i.e. giver. Therefore he was known as Śantanu.

This Śantanu begot the son Devavṛta, later known as Bhīṣma. The birth of Bhīṣma also had a back ground. Among eight Vasus, the eighth one was known as Dyu. He was also known as Prabhāsa and Vibhāvasu. His wife was Varangi. She had a friend of the same name. The wife of Dyu asked her husband to get the devine cow Nandini for her friend, so that with her milk she could get long life and retain her youth permanantly. Dyu i.e. Vibhāvasu went to sage Vasiṣṭha's āśrama along with seven other Vasus and tied Nandini. This upset Vasiṣṭha and he cursed them to be born as men. He particularly cursed the eighth Vasu i.e. Vibhāvasu to live as man as long as the duration of the eight men's life. He further cursed that Vārangi the wife of the eighth Vasu who instigated the unholy act be born as Ambā and become

a male i.e. Śikhaṇḍi, and be responsible for the death of her husband Vibhāvasu born as Bhīṣma. This curse was actually given by Brahmā present in Vasiṣṭha.

The Vasus let off the cow Nandini and appealed to Brahmā to help them not to be born from the womb of a human being. Brahmā agreed. The Vasus came to know that Gangā was going to be the wife of Śantanu without assuming the human body. They went to her and told her that they would be born as her children. Gangā told them that they would be killed as soon as they were born and she should not get any sin for this. However, one of them would live long, she said.

Gangā's conditions to marry Śantanu

Gangā went to king Pratīpa and sat on his right thigh. Only a daughter and daughter-in-law have the right to sit on the right thigh. The wife has to sit on the left thigh. Pratipa asked her to be his daughter-in-law. She agreed to marry his son on three conditions viz. i) Your son should not ask me as to who I was (ii) he should not prevent me even when I did something wrong (iii) he should not ask why I was doing a wrong thing." If he broke any one of these conditions she would leave him. King Pratipa agreed and informed his son Śantanu in due course.

Gangā begot eight children. She killed seven of them one after the other. When she proceeded to kill the eigth

child, Śantanu asked her as to who she was? Why she was killing the children? he prevented her from killing the eighth child. Thus he violated the three conditions laid down by her. Therefore, she left him, took her eighth child and gave him to Bṛhaspati. The boy learnt Veda and the other sacred literature from Bṛhaspati for fifty years. Then Gangā sent him to Paraśurāma. He continued his study of spiritual literature for another fifty years and studied the use of weapons for twentyfive years. Gangā took him back and allowed him to roam on her bank. At this juncture, Śantanu arrived at the place. He found that the flow of water was prevented by arrows. He wondered. Gangā arrived and told him that the boy was his son and asked him to take him. She also told him that the other seven children drowned in the water had regained their original form. Śantanu took him and made him Yuvarāja. Devavratra again went to Bṛhaspati, learnt Vedas for fity years. He learnt from Paraśurāma, weapons for another fifty years and listened to the spiritual discourses for three hundred years and returned to his father.

Kripa and Kripi

At that time, when Gangā gave birth to the eighth child, Śantanu found a twin children viz., Kṛpa and Kṛpi left in the forest by some one. These were the children of Śaradvan, Viṣkambha, a Rudra and Tārā the wife of Bṛhaspati were born as these twin children. Śantanu took

them and named them as Kṛpa and Kṛpi. Kṛpa become a friend of Devavrata. He learnt all Śāstras from Viṣwāmitra and philosophical doctrines from Vedavyāsa.

Birth of Droṇa

At about the same time when Kṛpa was born. Bhāradvāja the son of Bṛhaspati begot Droṇa through Ghṛtachi. He was called Droṇa because he was born in the Droṇa type of vessal. He was Bṛhaspati himself. Brahmā also was present in him. Bhāradvāja himself taught him the vedas and the weapons.

At about this time Prishata the king of Pāñchāla begot the son Drupada. He was the devine singer Hoohoo. Avāha marut was also present in him. He studied the weapons from Bhāradvāja along with Droṇa. He told Droṇa, "Let us enjoy the kingdom together."

Droṇa married Kripi. He lived near Hastinapur. The king Virāta was of the same age as Droṇa and Kripa. He was the devine singer Haha and Marut Vivāha was present in him.

Śantanu marries Satyavati

Once, Śantanu proceeded for hunting and saw a beautiful girl, Satyavati. Earlier she was Acchoda the daughter of Agñiṣvat belonging to amurta pitṛgaṇa group. Lord Viṣṇu had blessed her saying that he would be born as her son. She was now born as daughter of king

Vasu and was brought up at the residence of a fisherman. Śantanu was attracted by her and asked the fisherman to give her in marriage to him. But the fisherman put the condition that her son should be made the successor on the throne. When Devavrata leant it he assured the fisherman that he would relinquish the throne. He took the oath that he would remain a bachelor so that the question of his progeny claiming the throne also would not arise. Because of such a strong oath his name became Bhīṣma. Śantanu gave him the boon that he would die only when he desired to die by his free will and he will be invincible in war.

Satyavati begot two sons viz Chitrāngada and Vichitravīrya. Śantanu died when these two children were still young. Chitrāngada also died before marriage.

Ambā, Ambikā and Ambālikā

Bhiṣma placed Vichitravīrya on the throne. Bhiṣma brought the three girls Ambā, Ambikā and Ambālikā for Vichitravīrya, conquering the king Salva. Ambikā and Ambālikā agreed to marry Vichitravīrya while Ambā refused to marry. She had already made up her mind to marry Sālva. She returned to Salva. However, Sālva did not accept her. She went to Paraśurāma. Paraśurāma fought with Bhiṣma. However, to bring fame to Bhīṣma he pretended to have been defeated by him. Ambā performed penance to become male in order to kill Bhīṣma. Śiva gave her the necessary boon to become

male and be an instrument to kill Bhīṣma. He also gave her a garland and told her that whoever accepted this garland would be able to kill Bhīṣma. She went round with this garland to give it to a king. No body accepted it out of fear of Bhīṣma. She kept it at the door of Drupada and died. Later Drupada performed penance to get a male child. However, Śiva told him that he would get a female child who will become male. Amba was born as his daughter. She was named Śikhaṇḍini. Drupada performed upanayana etc for her as if she was a male. Drupada arranged her marriage with the daughter of Hiraṇyavarma the king of Dasharṇa country. This wife of Śikhaṇḍini found that she was not a male. She reported to her father. Hiraṇyavarma became angry. To avoid unpleasentness Śikhaṇḍini went to sage Iṣika who asked her to go to Tumburu. The Gandharvas used to change their sex. Tumburu exchanged his male body with the female body of Śikhaṇḍini. Consequently Śikhaṇḍini became Śikhaṇḍi. Mere male body was not sufficient to get Puruṣatva for Śikhaṇḍini. Therefore, Tumburu also entered into her partially. A woman would never become a man.

Vichitravīrya lived for some time with his two wives Ambikā and Ambālikā. Later he died. As he died without children, his mother Satyavati remembered Śrī Vedavyāsa. He had promised her that whenever, she remembered him he would appear before her.

Accordingly he came. Satyavati requested him to get progeny through her two daughter-in-laws. When Vyāsa went near Ambikā she closed her eyes. Consequently the son born was blind. He was named Dhrtarāṣtra. He was a Gandharva king of the same name. Vāyu also partially entered into him. Satyavati asked Vyāsa to bless Ambālikā with a son. When Vyāsa went near her she became pale. Therefore, a pale boy Pāṇḍu was born. Satyavati asked Ambikā to meet Vyāsa once again. Instead, Ambikā sent her maid servant to Vyāsa. Consequently a Śūdra boy i.e., Vidura was born. Yama himself was born as Vidura.

The background of Vidura's birth

There is an interesting background for the birth of Yama as Vidura. Sage Aṇimandavya was performing penance to attain the stature of Vasiṣtha. A group of theives who had stolen royal property were being chased by the servants of the king. They left the property at the āśrama of Aṇimandavya and ran away. The servants of the king arrested Aṇimandavya himself and put him on the hanging pole. He continued his penance sitting in that position only. The king released him. He went to Yama and asked him as to why he is made a victim of such a punishment. Yama told him that he had pierced a fly when he was boy and this was the punishment for that. The real reason was that he was trying to attain the stature of Vasiṣtha that was beyond

his capacity. Aṇimandavya was angry and cursed Yama to be born as a Śūdra. Consequently Yama was born as Vidura.

Bhīṣma arranged the performance of Jātakarma and other Samskāras for these three. They were educated in the sacred literature, political science and wielding of weapons, Dhṛtarāṣtra was coronated as king. Pāṇḍu was made the Army-chief. Later Dhṛtarāṣtra gave the throne to Pāṇḍu himself. Vidura was made minister.

The Gandharva Tumburu was born as a son of Gavalgana the Charioteer of Vichitravīrya and was named as Sanjaya. The Marut Vivāha was partially present in him.

Dhṛtarāṣtra and Gāndhāri

Dhṛtarāṣtra married Gāndhāri, the daughter of Gāndhāra king Subala. As her husband was blind she blind folded her eyes. Śakuni was her younger brother. He was the Demon Dvāpara born as Śakuni. The word Dvāpara means that a person who is always suspicious about truth and entertained contradictory ideas. Since, men develop such a tendency during Dvāpara age, it is named as Dvāpara.

Kunti, Mādri and Pāṇḍu

King Śūra gave his daughter Pṛthā as adopted daughter to king Kuntībhoja. Therefore, she came to be known as Kunti. She was the wife of Pāṇḍu in his

original form of Pravāha Marut, by the same name Kunti. Kuntībhoja was Kūrma Marut in his original form. Sage Dūrvāsa came to his city and desired to observe chāturmāsa in his place. King Kuntībhoja offered all facilities and asked his daughter to serve him. She devotedly served him. Dūrvāsa was pleased by her service and taught her a mantra by which she could call the deities. At that time she was thirteen years of age. Out of curiosity she called the deity Sun. She was attracted by him and sported with him. Consequently she got a male child. The child was Sūrya himself in anothr form. However, the demon Sahasravarmā was present in him. Narakāsura also was partially present in him. Kunti was scared of public criticism and put the child in a box filled with valuable gems and floated it on the river Aśvanadi. It reached river Gangā through Charmaṇvati and Yamuna. A Suta i.e. Adhiratha lifted it and adopted the child as his son. Adhiratha's wife Rādhā also bestowed all her affection on him. He studied the Scriptures, weapons etc. He was named Karṇa and Vasuṣeṇa.

Pāṇḍu married Kunti and Mādri. Vidura married Aruṇi the daughter of Śūra through his Śūdra wife.

Ritayana the king of Mādra country begot the son Śalya and a daughter Mādri. This Śalya was Prahlāda's brother Sahlada in an earlier birth. Vāyu was partially present in him. Mādri was Pāṇḍu's wife in the earlier birth also.

Dhṛtarāṣtra asked Pāṇḍu to rule over the kingdom. Pāṇḍu ruled over the kingdom guided by Bhīṣma. Śrī Vedavyāsa took Satyavati to his āśrama. Ambikā and Ambālikā also followed her. In due course Satyavati and Ambālika attained Vaikuntha while Ambikā attained Sārūpya kind of liberation.

After sometime Pāṇḍu retired to forest and lived in Badarīkāśrama. Unfortunately he killed an ascetic who was sporting with his wife assuming the form of a deer. The ascetic cursed him that he should also die when he is sporting with his wife. Pāṇḍu moved to Śataśṛṅga mountain and lived in Pāṇḍukeṣwara with Kunti and Mādri.

II

Brahmā, Indra appeal for Kṛṣṇāvatāra

At this juncture, the deities Indra and others led by Chaturmukhabrahmā and accompanied by Bhūdevi approached Lord Viṣṇu. They described the fight between the deities and the demons that had taken place earlier. They reminded the warding off Sambara's māyā destruction of Viprachitti's weapons, killing of Kālanemi and other great events of that battle. They further told him that these demons were then born again. "If these demons listen to discourses of the sages and Brāhmaṇas and obtain devotion to you it will affect the very setup described in the scripture. Therefore, we appeal to you

to take an incarnation, mislead the demons and destroy them." They informed that Kamsa, Jarāsandha, Hamsa and Dibhika were already born. Kamsa was Kālanemi reborn. Jarāsandha was Viprachitti. Hamsa and Dibhika were Madhu and Kaitabha reborn. Rāvaṇa and Kumbhakarṇa were reborn. Jarāsandha was Viprachitti. Hamsa and Dibhika were Madhu and Kaitabha reborn. Rāvaṇa and Kumbhakarṇa were reborn as Śiṣupāla and Dantavaktra. The demon Bali was born as Sālva. The demon Bāṇa was reborn as Kīchaka. All these had to be destroyed. Hearing this Lord Viṣṇu assured Brahmā that he would take necessary incarnation. He moved to Meru mountain with all the deities and made Brahmā to announce as which deity should take which form to assist him in the task of his incarnation.

Chaturmukha Brahmā informed Lord Viṣṇu that he had cursed Kaśyapa to be born as Kṣatriya but to undertake Vaiṣya's duty of rearing cows. "I cursed him in this way because he had refused to return Varuṇa's cows that he had brought for his sacrifice." He was then born as a son of king Śura and was named Vasudeva. One of the Vasus i.e. Droṇa was born as Nanda. He was son of Śura through his Vaiṣya wife. Both Vasudeva and Devaki, Nanda and Yaṣoda had performed penance to beget the Lord as their son. Therefore, he revealed Himself as Vasudeva's son first and then, moved to Nanda's place. God accepted Brahma's appeal and asked

the deities to be born as men. Accordingly the deities were born. Kubera was born as Bhagadatta. The demon Bāskala was partially present in him. Yuyudhāna was born as a son of Sātyaka and was known as Sātyaki. Garuḍa was partially present in him Samvaha Marut and Viṣṇuchakra i.e. Pradyumna, were partially present in Yayudhana. Kṛtavarma the son of Hṛdika had the presence of Pāñchajanya i.e. Anirudha, and Pravāha Marut partially.

Similarly the other deities and demons were also born. Those who supported Pāṇḍavas were the deities and their followers, those who opposed were demons and men of unsteady mind.

Chapter XII

Vasudeva and Devaki

A Gandharva by name Devaka was born as the son of Ahuka and the brother of Ugrasena. He retained the same name i.e. Devaka. His daughter was Devaki. Earlier she was Aditi, one of the thirteen wives of Kaṣyapa. Ahuka adopted Devaki as his daughter. Thus she was both the sister and aunt Kamsa.

When she was given in marriage to Vasudeva, Kamsa himself took the couple in his chariot to their residence. At that time Vāyu told him through the etherial voice that Devaki's eighth child would kill him. On hearing this he took a promise from Vasudeva that he would

surrender his children as soon as they were born.

Vasudeva married six sisters of Devaki also. He had already married Rohini the daughter of Balhika. He married Diti who was born as a daughter of the king of Kāṣi. He begot Paundraka Vasudeva through her. He was the well-known evil person Vena in his earlier birth. He used to declare that he was Viṣṇu himself. Vasudeva married Danu who was born as the daughter of Karavīra King and begot Sṛgala through her. He was demon Dhundhu the son of demon Madhu. These two viz. Paundraka Vasudeva and Sṛgala Vasudeva became the dead enemies of Yādavas later. Vasudeva did not entertain these two wives after he married Devaki. Vasudeva begot Balabhadra among the nine sons and one daughter viz. subhadra or chitra through Rohini.

The background for Kamsa killing the children

For the episode Kamsa killing the six children of Devaki, there is an interesting background. There were six sons of Marīchi. They laughed at sage Devala as he was very rickety. He cursed them. They were born as the sons of Kālanemi. These became known as Sadgarbha. These used to remain in the water at the Pātāla loka and perform penance to obtain immortality. Brahmā granted them immortality. However, Hiraṇyakaśipu became angry by this. He did not like his brother's grand sons to obtaining a boon from Brahmā. These were the sons of Kālanemi who was the son of

Hiraṇyākṣa. Therefore, he cursed them to be born again and be killed by their own father. Accordingly, these were born as Devaki's children and were killed by their own father. Kamsa as Kālanemi was their father in their earlier birth. The boon given by Brahmā to be immortal and the curse given by Hiraṇyakaṣipu to be killed by the father were reconciled by Durgā.

Durgā used to keep each one of these in a cave and make them to be under sleep for one full year. She used to take Jīva of each one, put it in the embryo of Devaki thus acquiring a new body. This used to be killed by Kamsa. Durgā used to take back this jīva and put in the sleeping body again. Thus, these were killed by their father Kamsa i.e. Kālanemi and also were immortal. Durgā performed this trick as per the direction of God.

The birth of Yudhiṣṭhira

Pāṇḍu desired to go to Brahmaloka. However, he was destined to get children by niyoga. One can attain the goal of his life by fulfilling the purpose for which one is born. Pāṇḍu was born to get children by niyoga. Therefore, the sages prevented him. In the meanwhile Indrajit and other demons were born as the children of Dhṛtarāṣtra. On hearing this and on the advice of the sages, Pāṇḍu asked Kunti to beget children by niyoga. Kunti told him that she knew a sacred Mantra by which she could invite the deities who were superior to Pāṇḍu. She requested Pāṇḍu to name the deity whom she

should invite. He asked her to invite Yamadharma. She invited him and begot the son Yudhiṣṭhira. When Gāndhāri learnt about the birth of Yudhiṣṭhira she became jealous and crushed her womb. Vedavyāsa collected the pieces of her womb and put them in one hundred and one jars. Hundred male children were born at the rate of one per day. The hundred and one was a female, Dusśala.

The birth of Duryodhana and Duśśāsana

Kali was born as Duryodhana. As soon as he was born he produced the sound like that of a donkey. The donkeys present outside responded in the same way. Vidura advised Dhṛtarāṣtra to throw him out. However, the demons had already obtained a boon from Śiva that they should be invincible. Indrajit was born as Dusṣyāsana, Atikaya as Vikarṇa, Khara as Chitrasena. In the same way different demons were born as Dhṛtarāṣtra's children. The demon woman Mriṣa was born as Dusśalā. Kahu was also present in her. The demon Kālakeya was born as Jayadratha who was responsible for killing Abhimanyu.

The birth of Bhimasena and Balarāma

Pāṇḍu further asked Kunti to invite Vāyu. She recited the sacred Mantra given by Dūrvāsa and invited him. Vāyu touched her and was born as Bhīmasena. On the tenth day of Bhīmasena's birth Kunti saw a tiger and

dropped the child Bhīma from her hand. The Śataśṛṅga mountain on which Bhīma fell broke into hundred pieces. When Bhīmasena was two months old Śeṣa was born as Balarāma. Balarāma was in the womb of Devaki for three months and then Durgā took him to Rohiṇi's womb. He was born after seven months from Rohiṇi's womb.

The incarnation of Śrī Kṛṣṇa

Three months after Balarāma's birth Kṛṣṇa was born. The birth of Kṛṣṇa is only an eye wash. God has no birth. He reveals himself in the form of a child and pretends to grow like ordinary child. This is clear from the fact that he revealed himself to his parents holding the conch, disc which are His insignia. Kṛṣṇa asked Vasudeva to take him to Nanda's residence where Goddess Lakshmi was already born as Durgā as a daughter of Nanda. Vasudeva went to Gokula, left Kṛṣṇa by the side of Yaśoda, brought Durgā and gave her to Devaki. Kamsa came and took Durgā with the impression that the child was the eighth child and crushed it on a rock. The child jumped over the sky and revealed her true form with eight hands holding the respective weapons. She told Kamsa that his destroyer was born elsewhere. She became child again and laid on the bed of Devaki.

Kamsa returned home and consulted his ministers. They told him that all newly born children be killed. He instructed the ministers to do so.

Śrī Kṛṣṇa at Gokula

At the other end Nanda and Yaśodā were very happy with their child Kṛṣṇa. They gave a gift of twenty lakh cows to Brāhmaṇas.

Nanda was comping on the bank of Yamuna when Kṛṣṇa was brought. He was on his way to pay taxes to Kamsa. He went to Kamsa paid his tax and returned. At the same time, a demon Pūtanā also arrived and tried to give her poisonous breast milk to Kṛṣṇa. However, Kṛṣṇa sucked her breast and killed her. Tāṭakā and Ūrvaṣi were present in Pūtanā. The first went to hell while the second returned to heaven. Ūrvaśi had sported with the Gandharva Tumburu without the permission of Kubera. Therefore, Kubera had cursed her to be born as demon for sometime.

When Kṛṣṇa was four months old the ritual of Utthāna i.e. child trying to get up and rolling was perfomed. At this time demon Śakaṭāsura entered a cart and wanted to run over the child Kṛṣṇa. However he was killed by Kṛṣṇa himself.

The birth of Arjuna

At this end, Pāṇḍu asked Kunti to invite another appropriate deity next to Vāyu and get another son. Since, Śeṣa, Garuḍa and Śiva were not appropriate deities in that context she invited Indra. Then was born Arjuna. He had the presence of Nara, partially. Viṣṇu also

entered him. Pāṇḍu asked Kunti to get one more son. However, Kunti said it was not proper to have any more sons.

The birth of Uddhava

From Upagava Uddhava was born. He was Bṛhaspati himself reborn. Vāyu also entered him. Three years after the birth of Uddhava, Sātyaki was born. On the same day Chekitāna was also born.

The order of the birth of Chekitāna and others is as under : the Marut Pratibha was first born as Chekitana in Yadu family. At the same time Kṛtavarma was born. After three years, Yudhiṣṭhira was born. One year after Aṣvatthāmā was born. After four days, Duryodhana was born. He was in Gandhāri's embryo for two years. Lakṣmaṇa was born as Balarāma even before Kṛṣṇa was born as he was anxious to serve him.

In order to enable Yaśodā to know that Kṛṣṇa was God himself, He showed Brahmāṇḍa to her in His mouth. Kṛṣṇa killed Tṛṇavarta thereafter.

The birth of Nakula and Sahadeva

Mādri also desired to have children. Pāṇḍu asked Kunti to teach the Mantra to Mādri also. Kunti agreed on the condition that Mādri would utilise it only once. Mādri cleverly invited Aṣvini deities so that she could get two children by inviting a deity once only. Vāyu

entered into Pāṇḍavas. Pāṇḍavas were Indras. Viṣṇu is the first Indra, Vāyu the second, Yamadharma the third, Nasatya and Dasra were the fourth and fifth Indras. Purandara was the sixth and seventh Indra. In this way the five Pāṇḍvas were Indras. These Pāṇḍavas were described in the scripture.

Chapter XIII

Śrī Kṛṣṇa as a boy

In this chapter the great deeds of Śrī Kṛṣṇa, when he was still a boy are described. These are well-known. Therefore, these will be just stated in the order in which these are mentioned in the chapter to enable the readers to recollect these events and realise the glory of Śrī Kṛṣṇa.

Garga, the family priest of Yādavas performed the samskāras appropriate to kṣatriyas for Kṛṣṇa and Balarāma. Śrī Kṛṣṇa revealed his Viṣvarūpa to Yaṣoda second time. He went on breaking the curd pots and stealing the butter to enrage his mother. She tied him to a mortar to prevent him from this mischief. By this he became Damodara. He dragged the mortar between two trees and uprooted the very trees. In these trees two demons viz. Dhuni and Chamu were hiding. These were killed. Nalakūbara and Manigrīva two sons of Kubera were born as these two trees. They were released by Śrī Kṛṣṇa.

In order to motivate the Gopas to move from Gokula to Vṛndāvana, Kṛṣṇa assumed the form of crores of wolves. The Gopas became panicky at this and left for Vṛndāvana. At Vṛndāvana Kṛṣṇa killed Vatsāsura a servant of Kamsa who had come in the form of a calf. He also killed Bakāsura. This Bakāsura is different from Bakāsura to be killed later by Bhīmasena. Kṛṣṇa wandered on the bank of Yamunā with Gopas. He noticed Kāliya snake in the middle of Yamunā. He danced on the head of Kāliya. Kāliya was hiding in Yamunā out of fear from Garuḍa. Kaliya and his wife appealed to Kṛṣṇa to save them from Garuḍa. Kṛṣṇa assured him that Garuḍa would not kill him on seeing His foot prints on his hood. He sent him to Ramaṇa dvīpa.

When Gopas were on the bank of Yamunā a wild fire broke out in the forest. Kṛṣṇa extinguished it. The demon Ugra who had assumed the form of a poisonous tree and was spreading foul smell all over and causing diseases to people was killed.

Krishna killed seven bulls who were seven sons of Kālanemi born in the form of bulls. He married Nīla. This Nīla and the Nīla who is one of the eighth queens of Kṛṣṇa are one and the same. This first Nīla was married by him before Upanayana.

Then Dhenukāsura and Pralambāsura were killed. Once, Gopas had moved far away from Gokula. They

became hungry. Kṛṣṇa asked them go to a nearby place where some Brāhmaṇas were engaged in a sacrifice and ask for some food. The Gopas went there. The Brāhmaṇas refused to give them any food. However, the wives of the Brāhmaṇas brought the food to them.

The Gopas wanted to worship Indra. Krishna prevented them. Indra started pouring heavy rains. Kṛṣṇa lifted the Govardhana hill and protected the Gopas. Indra realised his mistake and praised Śrī Kṛṣṇa. He coronated him as the king of cows. Since then, Kṛṣṇa became Govinda.

Kṛṣṇa sported with the Gopis who had performed Kātyāyani ritual to obtain Śrī Kṛṣṇa. He begot ten lakh male children through them. They were all known as Nārāyaṇa. Kṛṣṇa killed Śaṅkhachūḍa who was harassing the Gopis. He also killed Ariṣṭāsura sho was harassing the cows. Keśi and Vyomāsura were also killed.

Śrī Kṛṣṇa kills Kamsa

Kamsa again imprisoned Vasudeva and Devaki. He sent Akrūra to bring Kṛṣṇa and Balarāma to participate in the worship of Śiva's bow. Akrūra was a Gandharva by name Kiśora. Svāyambhuva manu was partially present in him. Brahmā was also present in him. While Akrūra was taking Kṛṣṇa and Balarāma he saw the divine form of Kṛṣṇa and Śeṣa form of Balarāma. On entering Mathura Kṛṣṇa killed an arrogant washer man and

snatched away the garments for Himself and for Balarāma. He received the services of a barber and a flower vendor woman. He received sandalwood paste from Trivakra. Then he went to the armoury, took the bow of Śiva and broke it.

Kamsa was frightened by the deeds of Kṛṣṇa. He placed the huge elephant Kuvalayapīda at the entrance and asked Chāṇūra and Muṣṭika also to be at the entrance. Kamsa's large army was also ready. Kṛṣṇa killed the elephant Kuvalayapīda, killed Chāṇūra and Muṣṭika and also destroyed the large army. Finally he killed Kamsa. Vāyu present in Kamsa entered into Kṛṣṇa, while the demon in him went to Tamas.

Chapter XIV

Kṛṣṇa deals with Jarāsandha

Śrī Kṛṣṇa released his parents from the prison, placed Ugrasena on the throne, and asked Nanda to return to Vṛndāvana.

He went to Sandīpani with Balarāma and studied the entire Vedic literature and sixtyfour arts. He revived his teacher's son who had died. He returned to Mathurā. He killed the demon Pānchajanya who was hiding in the sea at Prabhāsa and got prepared the conch Pānchajanya.

Kamsa's two wives Aṣṭi and Praṣṭi the daughters of Jarāsandha went to him and cried before him on the

death of their husband. Jarāsandha was the demon Viprachitti reborn. He was invincible as a result of the boons given to him by Brahmā, Rudra and Dūrvāsa. He was a devotee of Bhairava. He had collected eightysix thousand Kṣatriya boys to offer human sacrifice to Bhairava. He attacked Mathurā eighteen times with his twenty three akṣauhiṇī army. To avoid his harassment to the citizens of Mathura, Śrī Kṛṣṇa built the city of Dwāraka in the sea. The distance between Jarāsandha's capital and Mathura was one hundred and one yojana. But Nārada told him it is one hundred. Consequently the mace thrown by him dropped one yojana before Mathura and the city was saved. This mace hit Jarā who had joined earlier, the two portions of Jarāsandha's body and enabled him to survive. She was killed by the mace. Jarāsandha attacked Mathurā again and sent Vinda and Anuvinda as his messengers to Kṛṣṇa. His message had a double meaning. It praised Kṛṣṇa and ridiculed Him as well.

Kṛṣṇa came out from Mathurā city with Balarāma. He placed his army at the three gates of Mathurā putting Sātyaki in charge of it and he came out by the north gate. All the weapons came down to him and Balarāma at His will. Taking these he proceeded with Dāruka his charioteer. Kṛṣṇa pounced upon Jarāsanda. Balarāma attacked his army. The supporters of Jarāsandha viz., Hamsa, Dibhīka, Rukmi, Bahlika etc. ran away.

Jarāsandha attacked Balarāma. The two fought bitterly. Hit by the plough of Balarāma Jarāsandha fainted. Balarāma arrested him. In the meanwhile Ekalavya threw a weapon at Balarāma.

Kṛṣṇa did not want to fight with Ekalavya himself. He made his son Manmatha i.e. Pradyumna, to fight with him. He destroyed the weapons of Ekalavya. This Ekalavya was Manimanta the leader of the Krodhāvasa group of demons. He was not really a hunter. He was the son of Devaśrava the brother of Vasudeva. He was sent out of home. The hunter Hiraṇyadhanu brought him up. Therefore, he was popularly known as hunter.

Death of Pāṇḍu

At the other end, Pāṇḍu sported with his wife Mādri and died. At this time Kunti was engaged in serving the guests on the 14th year birthday of Arjuna. Pāṇḍu was Pravāha Marut. He had gone to Indra when Indra was sporting with Śachi. The obstruction caused to Indra's sporting with Śachi was the real reason for Pāṇḍu's death when he engaged in sporting with Mādri. The curse of the ascetic Kindara was only an excuse. Both Kunti and Mādri wanted to burn themselves in the funeral pyre of Pāṇḍu. However, the sages advised Kunti not to die and look after the children. Mādri was allowed to die with Pāṇḍu. She had invited Aśvini deities to beget children. These were inferior to Pāṇḍu. To sport with the persons inferior to husband was an offence. This was the ground to permit Mādrī to die with her husband.

Kunti returned to Hastināpura with Pāṇḍavas. Dhṛtarāṣtra and Bhīṣma were silent. Vidura was happy. He was happy for two reasons. (1) He could meet Pāṇḍavas (2) Dhṛtarāṣtra and Bhīṣma accepted by their silence the fact that Pāṇḍavas were the bonafide children of Pāṇḍu. However, Duryodhana disputed it. Even though sages of Badarikāśrama told that Pāṇḍu died just seventeen days before. Duryodhana argued that Pāṇḍu had died long back and these were not bona fide sons. But Vāyu announced by the etherial voice that these were born when Pāṇḍu was alive by niyoga with the deities, with the permission of Pāṇḍu.

Plans to kill Bhīmasena

Both Kauravas and Pāṇḍavas received instructions as to how to wield weapons from Kṛpāchārya. During the period of their studentship Kauravas and Pāṇḍavas used to play. At these plays Bhīmasena used to display his strength in many ways. Those who did not like him planned to kill him. Śakuni obtained the poison that had come out during Samudramathana from Śukrāchārya and mixed it with the food given to Bhīma. But it did not affect him at all. He easily digested it.

Kauravas constructed a building under the waters of Gangā and made Bhīma to sleep in it. They tied him with iron chain and threw in the water. He went in a crore yojana deep, cut the chain and came up. Further, the Kauravas invited eight great snakes viz. Ananta,

Vāsuki, Takṣaka, Karkotaka, Padma, Śaṅkha, Gulika by reciting the hymn given by Śukrāchārya and let them on the chest of Bhīma when he was sleeping. Bhīma threw them away. These lost their teeth when these tried to bite Bhīma.

Bhīmasena undertook a digvijaya and defeated Śiṣupāla, Dantavaktra, Pauṇḍraka, Vasudeva, Rukmi, Ekalavya, Hansa and Ḍimbhika. He returned to Hastināpura.

Śrī Kṛṣṇa sent Akrūra to Dhṛtarāṣtra to advise him to restrain his sons from harassing Pāṇḍavas. Accordingly, Akrūra went to Hastināpura and advised Dhṛtarāṣtra. However, it did not lead to any result. Therefore, Akrūra took Bhīma, Arjuna and Sahadeva to Mathura. Bhīma learnt Gadāyuddha from Balarāma. Bhīma did not learn Gadāyuddha from Śrī Kṛṣṇa since, it involved raising his gadā against Kṛṣṇa which was not proper. Balarāma himself instructed certain special skills learnt from Śrī Kṛṣṇa.

Śrī Kṛṣṇa sent Uddhava to Gokula to console Nanda for His separation. He quoted a few instances, to impress upon him that He was Supreme God and He was omnipresent.

Chapter XV

Droṇa teaches Astravidyā

Bhīma, Arjuna and Sahadeva stayed with Śrī Kṛṣṇa

for sometime and then returned to Hastināpura. Viśoka, Śrī Kṛṣṇa's son through Trivakrā also came with them. He became the charioteer of Bhīma. Bhīmasena, Dharmarāja and other Pāṇḍavas received education in the spiritual lore from Śrī Vedavyāsa.

Droṇa used to live a life without gathering any resources from anybody with minimum wants. Therefore, his wife was not able to give milk to her son Aśvatthāmā. She used to give him water mixed with flour as milk. Once, he happened to drink milk at the Kaurava camp. Then, he started crying for milk at home also. Therefore, Droṇa went to Paraśurāma to get a cow. Paraśurāma thought that he should be utilised to kill the supporters of Pāṇḍavas. The supporters of Pāṇḍavas were deities. they had taken human form to assist the God's plan to destroy the demons born on the Kauravas side. In turn someone who was quite strong was required to fight with these from Kaurava's side. Paraśurāma thought of utilising Droṇa and his son Aśvatthāma for this purpose. Therefore he told Droṇa that he had no cows and he could teach him the scriptures and the weapons. Droṇa studied under him for twelve years and then went to Drupada. Drupada had studied with him under Droṇa's father Bhāradvāja. He had told Droṇa that he would give half of his kingdom to him. However, Drupada insulted him by saying how could a poor Brāhmaṇa be a friend of a king. Droṇa was upset and decided to teach him

a lesson. He went to Hastināpura with a view to take Pāṇḍavas and Kauravas as his desciples. When he went, they were playing outside the city. In the course of their play their ball and a ring fell in the well. They were not able to lift these. Bhīma offered to jump into the well and bring it. In the meanwhile Droṇa told them that they were Kṣatriyas and they should have been able to get these by using their weapons. the boys asked Droṇa himself to lift these. He lifted and asked them to arrange for his livelihood. Dharmarāja agreed for the same. They asked Droṇa as to who he was. He said better they asked their grandfather Bhīṣma. Bhīṣma came to the spot and asked Droṇa to teach astravidyā to those boys.

Droṇa told the boys that who ever first agreed to satisfy his needs, he would make him the best among the bow wielders. Arjuna promised first to meet the needs of Droṇa. Bhīma did not come forward to promise as he did not want to fight against elders like Bhīṣma. Moreover he would not seek any favour from anyone else than the Supreme God. Arjuna and all others learnt astravidya from Droṇa.

Karṇa goes to Paraśurāma

Karṇa and Ekalavya also approached Droṇa for astravidya. However, Droṇa did not agree to teach them.

Karṇa went to Paraśurāma. He told him that he was a brāhmaṇa and learnt from him for four years.

Once, when Paraśurāma was sleeping on the lap of Karṇa, an insect called Alarka pierced through the thigh of Karṇa. It started bleeding. However, Karṇa did not want to disturb his Guru. He endured the pain. When Paraśurāma got up he said no brāhmaṇa could withstand that much of injury and Karṇa should reveal his real trueself. Karṇa told him that he was a sūta. Paraśurāma cursed him that he could use his weapon when he did not contest in a combat. But in a combat he will forget all that he had learnt.

Ekalavya's devotion to Droṇa

Ekalavya had great devotion towards Droṇa. He had prepared a mud image of Droṇa and used to worship him. He was very skilled in wielding the bow. Once, he showered the arrows in the mouth of a dog without hurting and stopped its barking. When Droṇa was informed of this he asked him to cut his thumb and give it as gurudakṣiṇā. As a result of this he was not able to wield the bow on par with Arjuna.

Chapter XVI

Jarāsandha attacked Yādavas again. Śrī Kṛṣṇa came down to Karavīra with Balarāma and met Paraśurāma in an āśrama on the bank of river Veṇā. Karavīra was then being ruled over by Śrigala Vāsudeva. Paraśurāma took Kṛṣṇa and Balarāma to Gomantaka.

Balichakravarti stole kiriṭa of Lord Kṛṣṇa

Lord Nārāyaṇa came to Amukta-sthāna of Kṣīrasāgara to receive service from the deities who were not yet liberated. Bali also came to meet Nārāyaṇa. God Nārāyaṇa pretended to sleep and asked the deities also to sleep. Taking that opportunity Bali stole the kirīṭa of Lord Viṣṇu. Garuḍa went to Pātālas brought the kirīṭa back and gave it to Śrī Kṛṣṇa. The divine weapons of Śrī Kṛṣṇa and Balarāma also came down. The wives of Balarāma viz. Varuniśrī and Kānti also came. Balarāma enjoyed their company in Gomantaka.

Fight with Jarāsandha

Jarāsandha encircled Gomantaka with his army. Kṛṣṇa and Balarāma jumped down the mountain. The mountain was pushed down eleven yojanas by the pressure of the feet of these.

Hamsa, Dibhīka, Ekalavya, Kīchaka, Śiṣupāla and others encircled Kṛṣṇa. Śrī Kṛṣṇa threw arrows at them and made them run away.

Jarāsandha threw his mace at Balarāma. Balarāma fainted. Vāyu informed him through the etherial voice that Jarāsandha would be killed by a stronger person later and he must leave him. Then Balarāma left him.

Śṛgala Vāsudeva killed by Kṛṣṇa

When Śṛgala Vāsudeva came to know that Kṛṣṇa had

come to Karavīra, he proceeded to fight with him. Śrī Kṛṣṇa cut his head and tore his body into two. He placed Śṛgala's son Śakradeva on the throne and returned to his city.

Chapter XVII

Rukmi's initiative to arrange the Svayamvara of Rukmiṇi

Rukmi the son of Bhīṣmaka planned to give Rukmiṇi in marriage to Śiṣupāla by arranging a svayamvara. Demon Ilvala was born as Rukmiṇi. Śuchi the son of Vahni had also entered into him. He had studied Dhanurvidya from Druma and had secured the bow-Vijaya of Indra. This was equal in strength to that of Gāṇḍīva and Sāraṅga. When svayamvara was announced Jarāsandha, Sālva, Pauṇḍraka, and Śiśupāla arrived. Śrī Kṛṣṇa also arrived seated on Garuḍa. When Śiṣupāla and Dantavaktra found that Kṛṣṇa had arrived, they pleaded with others not to oppose Kṛṣṇa. After all they were originally devotees of Śrī Kṛṣṇa. However, Jarāsandha oppossed it.

Coronation of Śrī Kṛṣṇa

Kṛṣṇa was not duly coronated on the throne. Therefore, he was not entitled for a seat in the svayamvara hall nor for any hospitality. They thought that if they did not provide him a seat he would go away. Kratha and Kaiśika the brothers of Bhīṣmaka came

to know of it. They took Kṛṣṇa to their residence and arranged for the coronation. In the meanwhile a messenger of Indra came and advised the princes gathered to coronate Kṛṣṇa. He said Indra would throw vajrāyudha on them if they failed to carry out his order. Indra did not want Jarāsandha, Rukmi, Sālva and Śiṣupāla to participate in the coronation of Śrī Kṛṣṇa. Therefore, he had not asked them to join. They also did not want to join. Indra sent a rich throne. Kṛṣṇa made Garuḍa sit on the right side, Kratha, Kaiśika and Satyaki on the left side. Then coronation bath was given using a gold pitcher. Kṛṣṇa blessed Bhīṣmaka and said his daughter's marriage would be auspicious. He revealed his Viṣvarūpa to him. Bhīṣmaka saw infinite incarnations of Śrī Viṣṇu and Lakshmi in that Viśvarūpa. Śrī Kṛṣṇa returned to Mathura.

The birth of Kālayavana

Jarāsandha was very much upset by this development. He said their plan was upset when Kṛṣṇa was coronated in their very presence. They thought that they should conceive of another plan to get Rukmiṇi married to Śiṣupāla. Sālva suggested a plan. Once in the presence of Kṛṣṇa, Yādavas insulted Gārga. On this Gārga performed penance on Śiva to get a son who would eliminate Kṛṣṇa. During the penance he subsisted on iron pieces. A Yavana king wanted a son. He managed to tempt Gārga to sport with a Gopa woman who was a

demon. Gārga begot a dark son through this woman. He was Kālayavana. Though Gārga begot such a son and gave him to Yavana king he felt repentant and performed penance to Viṣṇu.

Salva said that they might utilise that Kālayavana. Jarāsandha felt below his dignity to seek help from others. However, Salva went and brought Kālayavana.

Yādavas move to Dvāraka

Kṛṣṇa came to know that Kālayavana would attack Mathurā and harass Yādavas. Therefore, he thought of building a new city i.e. Dvāraka and shifting the Yādavas from Mathurā. He invited Viṣvakarma to build the city. A grand city with Sudharma hall was built. Earlier the city of Kuśasthali was in the same place. The Yādavas moved to this new city.

The battle with Kālayavana

Kṛṣṇa went to fight Kālayavana without any army. He put a snake in a jar and sent it to Kālayavana, thereby indicating that he alone could kill him. Kālayavana returned it filled with ants that killed the snake, thereby indicating a large number of ants could kill even a snake. This was a mistake on his part. Gārga had secured the boon that his son would elimiate Kṛṣṇa. This was fulfilled by killing the dark snake by Kālayavana. Now, Kṛṣṇa could not be killed. Thus the very purpose of Kālayavana's birth was defeated by this act.

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Kālayavana ferociously attacked Kṛṣṇa. Kṛṣṇa defeated him. However, he did not want to kill him himself. He pretended to run away. Kālayavana followed him. Kṛṣṇa entered into the cave of Muchukunda and hide himself. Kālayavana kicked the sleeping Muchukunda and was burnt down. Muchukunda's long sleep had a background. He had helped the gods to defeat the demons. They asked him to ask for something. He asked for salvation. The gods said Lord Viṣṇu alone could give salvation and therefore, to ask for something else. He asked for long and deep sleep. He said, if anyone disturbed him he should be burnt down. This had exactly happened to Kālayavana. Kṛṣṇa came out of the cave and defeated Jarāsandha, Sālva, Paunḍraka and Śiśupāla went back to Dvāraka.

Rukmiṇi's message to Kṛṣṇa

Jarāsandha etc., again planned to arrange the marriage of Rukmiṇi with Śiṣupāla. Rukmiṇi sent a message through a Brāhmaṇa that when she visited her family deity as a priliminary to her marriage Śrī Kṛṣṇa should take her away. Accordingly Kṛṣṇa rushed to the temple and took her away. When Jarāsandha and others tried to attack Kṛṣṇa, Balarāma prevented them. Śiṣupāla arrived decorated with bridegroom's dress. and tried to attack Kṛṣṇa. He was prevented by Sātyaki. Kṛṣṇa defeated all others.

On return to Dwāraka, Kṛṣṇa's marriage was arranged

with all pomp. Balarāma had already married Revati. Kṛṣṇa begot the son Manmatha through Rukmiṇi. Since, Pradyumna form of God was present in him he was also known as Pradyumna.

Pradyumna kills Śambara

Nārada had told Śambara that Pradyumna would kill him. Therefore Śambara took away Pradyumna as soon he was born and threw him in the sea. A fish swallowed the child. A fisherman cut the fish and got the child. He handed it over to Śambara. Manmatha's wife Rati was with Śambara due to a curse by Brahma. She was happy to get her husband Manmatha in the form of this child. She brought him up. She told him as to why she was with Śambara. She gave Paraśurāma mantra to him. With the help of this Mantra Pradyumna killed Śambara and returned to Dvārakā.

Śyamantakamaṇi

Satrajita had obtained Śyamantakamaṇi from the Sun. He was a good friend of the Sun. Satrajita was a greedy person. Kṛṣṇa asked him to give Śyamantakamaṇi to him in order to expose his greediness. Naturally, he refused to give. Once, Satrajita's younger brother Prasena went for hunting wearing Śyamantakamaṇi. He was killed by a lion. Satrajita thought Kṛṣṇa must have killed him to take away the Śyamantakamaṇi. Kṛṣṇa went to forest to find out the truth. He traced the place where Prasena

was killed by footprints. He also traced the fact that this lion was killed by a bear. Following that clue he went into the cave of Jāmbavān. There was a fight between Kṛṣṇa and Jāmbavān. When Jāmbavān was exhausted he remembered his master Śrī Rāma. When he looked at Śrī Kṛṣṇa he saw him as Śrī Rāma. He realised that Kṛṣṇa was God himself. He gave Śyamantakamaṇi to him and also his daughter Jāmbavatī. Satrajita also realised that he had made unnecessary allegation against Śrī Kṛṣṇa. He gave his daughter Satyabhāmā in marriage to Śrī Kṛṣṇa. She was Bhū form of goddess Lakshmi while Rukmiṇi was of Śree form.

Hamsa and Dibhika

Hamsa and Ḍibhika thought of performing Rājasūya sacrifice to create an occassion to insult Śrī Kṛṣṇa. They sent a Brāhmaṇa messenger Janārdana with the demand that Kṛṣṇa should supply salt to the sacrifice as he lived on the sea shore. Kṛṣṇa sent back a message he would rather give a hit by sharp weapon and invited them to Puṣkara.

In the meanwhile Hamsa and Ḍibhika had insulted Dūrvāsa by taking away his Kaupīna and other things. Dūrvāsa went to Śrī Kṛṣṇa. He gave him silk Kaupīna. Kṛṣṇa went to Puṣkara with Dūrvāsa. Hamsa and Dibhika arrived. Vichakra and Hidimba also accompanied them. There was seventeen akṣauhiṇī army. On the Yādava's side there was only three Akṣauhiṇī army. Balarāma,

Sātyaki and Gada also participated in the fight. Hamsa entered into the mouth of snake called Dhṛtarāṣtra. Dibhika pulled out his own tongue and went into Tamas. He waited for his brother at the Tamas. Śrī Kṛṣṇa returned to Dvāraka.

Chapter XVIII

Bhāgavatadharma of Bhimasena

Bhīmasena strictly followed Bhāgavatadharma in all his activities. This is illustrated by a few instances in this chapter. He learnt all astras better than all others. However, he never used them. To use the astras one had to appeal to the respective deities. Their use is also for achieving certain results. Both these are against Bhāgavata Dharma. He never worshipped any other deity than the Supreme God Hari. He never opposed Hari. He never opposed the devotees of Hari and was never friendly for those who were not devotees of Hari. He never doubted Hari Sarvottamatva or Bhāgavata Dharma. He did not listen to the censure of Hari. He prevented such a talk.

नहि भागवतो धर्मो देवताभ्युपयाचनम् । (१८.३)
ज्ञानभक्त हरेः तृप्तिं विना विष्णोरपि क्वचित् ।
नाकांक्ष्यं किमुतान्येभ्योहि अस्त्रं काम्यफलप्रदम् ।। (१८.४)
शुद्धे भागवते धर्मे निरतो यद् वृकोदरः
नकाम्यकर्मकृत् तस्मात् नायाचत देवमानुषान् । (१८.५)
हरिश्च नार्थितस्तेन कदाचित् काम्यलिप्स या (१८.६)

न संशयं कदाप्येष धर्मे ज्ञानेपि वाकरोत् ।। (१८.११)

He never used his knowledge and learning for his livelihood or survival. That is why he did not reply to Yama who had appeared in the form of Yakṣa in the Yakṣaprasna context and also when he was caught by Nahuṣa who was in the form of snake. He pacified the astra of Aṣvatthāmā and Alambuṣa as per the God's instructions only.

Draupadi also strictly followed Bhīma in respect of Bhāgavata Dharma. She never oppossed Kṛṣṇa. Both Bhīma and Draupadi put up with the insult of stripping of her garment by Dussyāsana as they realised the intention of Kṛṣṇa to provide the garment endlessly. Draupadi accepting the offer of Dhritarāṣtra to release Pāṇḍavas was not against Bhāgavata Dharma since the whole act of dice-play was adharma.

Violation of Bhāgavata Dharma by others

It is also noted in this context as to how others violated Bhāgavata Dharma in some way or the other. Balarāma was displeased with Kṛṣṇa in connection with Śyamantakamaṇi. Arjuna also boasted that he is not as weak as Balarāma or Kṛṣṇa and he could rescue the children of a Brāhmin. Pradyumna, Samba, Aniruddha etc. opposed the marriage of Subhadra with Arjuna against the wishes of Kṛṣṇa. Nakula asked for contribution from Kṛṣṇa for the Rājasūya sacrifice of

Yudhiṣṭhira. Bhīṣma rejected the suggestion of Paraśurāma to marry Ambā. Devaki and Vasudeva considered Kṛṣṇa as ordinary human being. Droṇa, Karṇa, Aśvatthāma, Kripa also desired to eliminate Kṛṣṇa. From this it is clear that excepting Lakshmi, Vāyu and Sarasvatī all others have entertained doubts about the Sarvottamatva of Hari. Here Vāyu stands for all Riju yogins and Sarasvati stands for their wives. Lakshmi, Vāyu and Bhārati are known as Paraśuklatraya.

Presentation of the skill in Astravidyā

Droṇāchārya arranged a contest for presentation of the skill of wielding weapons by his desciples. Aśvatthāmā and Arjuna excelled all others. Karṇa also arrived at the place and showed his skill. Kunti did not reveal the fact that he was her son. Arjuna invited Karṇa for a contest. However, Bhīma prevented him by indicating that Karṇa was not a Kṣatriya. To indicate this he gave a rein to Karṇa to suggest that he was a Sūta. At this Duryodhana coronated him to give the status of king. Karṇa's father Adhiratha arrived. Karṇa prostrated at his feet.

The fight between Bhima and Duryodhana

Then, Bhīma and Duryodhana started wielding the mace. The deities, men and demons were divided in two groups supporting Bhīma and Duryodhana respectively. Droṇa intervened through Aśvatthāmā and asked them to withdraw.

Drupada offers half of kingdom to Droṇa

Droṇa asked the Kauravas and Pāṇḍavas to arrest Drupada and bring him as Gurudakṣina to him. Both of them went to the city of Pāñchāla. Kauravas rushed into the city with Karṇa. The Pāṇḍavas remained outside, Drupada pounced on Kauravas with his army. The citizens also threw stones and sticks at them. Drupada had a boon that within one yojana around his city he would be invincible. The Kauravas ran out. Bhīma and Arjuna attacked Drupada's army. Drupada with his two sons Yudhamanyu and Uttamauja fought the battle. Satyajit, Shikhaṇḍi, Janamejaya also joined the battle. Ultimately, Arjuna arrested Drupada.

Drupada offered half of his Kingdom to Droṇa. However, Droṇa did not actually take it.

Birth of Draupadi

Drupada undertook a sacrifice to get a son who could kill Droṇa and a daughter to be given to Arjuna. He invited two learned Brāhmaṇas, gave them ten crores of cows and arranged the sacrifice. At the close of the sacrifice his queen did not come to receive the Havis Śeṣa. The priests became angry and poured it in to the sacrificial fire. Immediately Agni came as Drupada's son. He was named as Dhriṣṭadyumna as he was bold and brilliant. From the sacrificial alter Bhārati came as Draupadi. Śachi, Śyāmala and Uṣā also were present with her. Pārvati was also present.

The presence of five women in one body

The presence of Pārvati, Śachi, Śyāmala and Uṣā with Bhārati in the same body has a background. These four got into one body and moved before Brahmā as a matter of fun. Brahmā became angry and cursed them to be born as human beings thrice as they cheated him thrice being in one body.

To overcome the hardship of contact with some man other than their husbands during these births, Pārvati, Śachi etc approached Bhārati Devi also to be born with them so that nobody would dare touch them. Accordingly these were born. In the first birth these were born as the daughters of a Brāhmaṇa. During this birth these performed penance to Śiva. Bhārati performed the same to Viṣṇu present in Śiva. They were told by Śiva and Viṣṇu respectively in one of their human births they will live with their husband.

Later they were born as Nalanandini and Indrasenā. Nalanandini was the wife of Mudgala while Indrasenā was the wife of his son Maudgalya. In these two births also they were in one body. Finally, these were born as Draupadi. It is only in this birth that they met their husbands.

When Śrī Kṛṣṇa learnt that Drupada waa arrested he sent Kṛtavarma to congratulate Pāṇḍavas. Finding that Kṛṣṇa had great affection for Pāṇḍavas, the deities born as kings and kṣatriyas became the allies of Pāṇḍavas.

Dhṛtarāṣtra, with great affection, crowned Yudhiṣṭhira as the prince. Thus Bhīma and Arjuna conquered the kings in all directions and made them to surrunder. Dhṛtarāṣtra, Bhīṣma, Droṇa and all others were surprised at the extraordinary feats perfomed by Bhīma and Arjuna.

With this happy note this chapter closes.

Chapter XIX

The episodes of Lākṣāgṛha, Bhīmasena's marriage with Hidimbā, killing Bakāsura, Draupadi svayamvara, Pāndavas settling down in Indraprastha are described in this chapter. The details of these episodes are wellknown. Therefore, the special points of religious and moral conduct highlighted in Tātparyanirṇaya and its commentaries will be briefly stated here.

Kaṇika's wrong advice to Duryodhana

This chapter starts with the instructions of Kaṇika an expert in the evil policies of politics to Duryodhana. This Kaṇika was also known as Kalinga. Probably he hailed from Kalinga region. He was a person of Bhāradvāja gotra and an adviser to Śatrunjaya the king of Sauvīra. He told Duryodhana that when the close relatives like brothers, parents, teachers, friends are our enemies, we should talk sweet outwordly and plan for destroying them. Heretics, robbers, theives and poor persons should be employed to kill them by poision. Outwardly we

should pretend to be religious. Rituals, sacrifices etc should be performed. Taking people into confidence by these means we should hit our enemy when the time is ripe. In this way Kaṇika secretly advised Duryodhana to plan against Pāndavas.

नाम्ना कलिङ्ग इति चासुरकोद्विजोभूत्
शिष्यः सुरेतरगुरोः शकुनेः गुरुः सः ।
नीतिं स कुत्सिततमां धृतराष्ट्रपुत्रेषु
आधात् रहो वचनतः शकुनेः समस्ताम् । (१९.२)

छद्मैव यत्र परमं न सुराश्च पूज्याः ।
स्वार्थेन वञ्चनकृते जगतोऽखिलं च
धर्मादिकार्यमपि यस्य महोपधिः स्यात्
श्रेष्ठः स एव निखिलासुर दैत्यसङ्घात् (१९.३)

Duryodhana approached his father Dhritarastra and appealed to him to send out Pāndavas to some other place. Initially Dhṛtarāṣtra said Pāndavas are also my sons, they are well behaved, brave, they will add to the wealth and the reputation of our kingdom, therefore, it is not proper to send them out. However, Duryodhana insisted that they should be sent out. He said he has mastered one hundred and thirty powerful hymns that will protect him from the enemies. Strong persons like Karṇa and Aśvatthāmā are on his side. He can take care of the kingdom without Pāṇḍavas. If Pāṇḍavas continue here they will create internal disension in the family. They will insult and neglect you as blind person. I have

thought of a way out to send them. There is a temple of Viṣṇu with Śiva in the linga form at Vāraṇavata. He is called Jayanta. There is a festival at this temple. Pāṇḍavas are the devotees of Viṣṇu. They may be sent to this place under the pretext of visiting this festival. Dhritarāṣtra asked Pāṇḍavas to go to this place with their mother Kunti. Bhīmasena initially oppossed this suggestion as he suspected some foul play behind it. However, he had to obey his brother. When they were about to leave Vidura gave them a hint of some calamity through the fire in a secret language.

Lākṣāgṛha

Duryodhana had arranged a house prepared by lac outwardly well decorated through Purochana. This Purochana was Prahasta in his earlier birth at the time of Rāmāyaṇa. When Vidura came to know it, he had secretely arranged an underground channel for this house. Pāṇḍavas lived there for sometime. Purochana's sister came with her five children in the pretext of serving Pāṇḍavas. Her plan was to give poison to Pāndavas while serving the food. Realising this Bhīmasena used to take the food first and test it. No poison could affect him. One day she mixed the poison in food and gave it. Bhīmasena took the whole food mixed with poison and managed that others were not affected by it. Purochana's sister and her children slept. The house was put on fire. Bhīmasena escaped through the underground channel with his mother and brothers.

Bhīmasena took his mother and brothers on his shoulders and arms and went out of the burning house. He travelled throughout the night and reached the forest in which the demon Hiḍimba lived. Hiḍimba found out by the very smell that some human beings have come. He sent his sister to kill and bring them. However, Hiḍimbā was attracted by the personality of Bhīmasena. She assumed a beautiful form and approached him. In her earlier birth she was an apsarā. She tried to become the spouse of Indra and compete with Śachi. Consequently she was cursed by Śachi to be born as a demon. Now, she desired to marry Bhīma and get out of demon's life. Still earlier she had performed penance and had secured a boon from Bhārati that she would enjoy the benefit of contact with Vāyu and get out of her demon life. There was an āveśa of Bhārati in her to provide this privillage.

When she approached Bhīma, he hesitated a little to agree to her request. He thought, it is not proper to marry before his elder brother's marriage. Hiḍimba was angree that his sister became friendly with Bhīmasena instead of killing him for his food. He pounced upon Bhīmasena. They bitterly fought and ultimately Hidimba was killed. After killing him Bhīma continued his journey. Hiḍimbā followed him and requested Kunti and Bhīma again and again to agree to her request. At this juncture Sri Vedavyāsa arrived. He advised Bhīma to marry

Hiḍimbā. He married and sported with her for about six months. They got a powerful son. He became known as Ghatotkacha as his head was without any hairs and like a pot when he was born. He got vertical hairs later. Bhīma asked Hiḍimbā to go. She left with the promise that she would come with her son whenever he remembered her.

Bakāsuravadha

Pāṇḍavas went to the āśrama of Sālihotra. He taught them Veda, Vedānga and political science. They continued their journey and went through Matsya, Trigarta, Pānchala and Kichaka regions. They were dressed as Brahmaṇas. Sri Vedavyāsa met them again and asked them to go to Ekachakranagara and stay there for sometime. He took them to a Brāhmana's house in that city. Pāndavas had to live by bhikṣātana. Dharmarāja asked them to collect the food from Vaiṣya householders only. They used to carry a huge jar, place it in the foreyard of the house and stand in silence. They never expressly asked for bhikṣā. Dharmarāja had asked Bhīma not to go. Arjuna and other brothers only were going for bhikṣā. Dharmarāja thought if Bhīma goes he will be identified by his personality and 'hum'kāra and Kauravas may discover them. When Bhīma went earlier for a few days he used to get bhikṣā by hum'kāra only.

In the course of time, Pāṇḍavas heard the crying of the Brāhmaṇa family in whose house they were staying.

On enquiry they found that they were required to offer a huge quantity of food and a person to demon Bakāsura who had made it a condition for the people living in Ekachakranagara. On hearing the plight of that Brāhmaṇa, Kunti deputed Bhīma to go with the food and take Bakāsura to task. She was confident that Bhīma would destroy him. According to his mother's instruction, Bhīmasena went with a cartful of food and challanged Bakāsura. In the fight with him he tore him in two pieces and hanged at the gate of the city. The citizen were happy and profusely honoured Bhīmasena.

Draupadī Svayamvara

Śrī Vedavyāsa asked Pāṇḍavas to move further from Ekachakranagara. He informed that Draupadī Svayamvara is announced and they may go there. Since, the Pāṇḍavas were moving in the guise of Brāhmaṇas the other Brāhmaṇas also proposed to go to svayamvara to enjoy a big feast.

When Drupada had heard that the Pāndavas were burnt down at Vāraṇāvata, he was very unhappy. He had a son Dhriṣtadyumna and a daughter Draupadi. He had obtained these two by performing Putrakāmeṣti ritual. He wanted to give his daughter Draupadi to Arjuna by marriage. Though he had heard that Pāndavas were burnt down, he was not fully convinced of it. He hoped that Arjuna is alive somewhere and will arrive if the svayamvara of Draupadi is announced.

Śrī Kṛṣṇa also knew that Paṇḍavas were not burnt down. However, on hearing the news of the burning of their house, he went to Hastināvati to offer his condolence to Dhṛtarāṣtra. He had to return to Dvāraka as the news of the death of Satrajita came to him. He returned to Dvāraka. Later on hearing the announcement of Draupadi svayamvara he went to the city of Drupada along with other Yādavas. However, he had told Yādavas that their visit was only to see the svayamvara, but not to participate in it. In view of this Kṛṣna himself and Balarāma did not participate in svayamvara.

On their way to the city of Drupada, Pāṇḍavas reached the bank of river Gangā at midnight. This disturbed the Gandharva Chitraratha who was sporting in the water. He attacked Pāṇḍavas. Arjuna countered it forcefully. Chitraratha surrendered. Arjuna taught him āgñeyāstra. He accepted adṛśyavidyā from him. This was not an exchange on equal basis. Agneyāstra is much superior to adṛśyavidyā. Therefore, Agneyāstra was given as a gift while adṛśyavidyā was received as an offering, Gandharva suggested to Arjuna that sage Dhaumya be taken as a family priest. Pāndavas agreed and took him as family priest.

At Drupada's city a grand svayamvara pendal was put up. Duryodhana, Karṇa, Śiśupāla, Jarāsandha etc large number of kings desirous of seeking the hand of Draupadi were present. Pāṇḍavas were sitting among the

Brāhmaṇas. Dhriṣtadyumna announced the terms to win the hand of Draupadi. A fish was tied to the branch of a tree. Its reflection was to be seen in the water kept bellow. The participants in svayamvara were required to hit the fish looking down its reflection in the water. He gave a bow and five arrows. First Śiśupāla tried and failed. Then, Jarāsandha, Śalya, tried and failed. In the case of Karṇa a ticklish point is raised. According to North Indian recension of Mahābhārata Draupadi remarked that **नाहं वरयामि सूतम्**. I do not like to marry a charioteer. Karṇa threw down the bow on hearing this remark. This remark is not found in south Indian recension. On the otherhand when Arjuna asks Dhriṣtadyumna whether a Brāhmaṇa can participate in the svayamvara contest, Driṣtadyumna replies that **ब्राह्मणो वाथ राजन्यो वैश्यो वा शूद्र एव वा**? Whether one is Brāhmaṇa, Kṣatriya, Vaiṣya or Śūdra if he can wield the bow and hit the mark, I shall give my sister. From this it is clear that Karṇa lost the chance by his in capacity but not on the ground of his caste. The North Indian reading seems to be an interpolation.

Finally Arjuna succeeds in hitting the mark and qualifies himself to seek the hand of Draupadi. After this event the usual fight among the claimants takes place and Arjuna defeats them all. When Pāṇḍavas return home and inform Kunti about their gain, another ticklish situation arises. Without knowing the nature of the gain,

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Finally Arjuna succeeds in hitting the mark and qualifies himself to seek the hand of Draupadi. After this event the usual fight among the claimants takes place and Arjuna defeats them all. When Pāṇḍavas return home and inform Kunti about their gain, another ticklish situation arises. Without knowing the nature of the gain,

Kunti tells her sons that 'You five share it'. How could the five brothers share one wife? This problem was solved by Śrī Vedavyāsa who arrived at that time. He informed Drupada, that the Pāndavas are really Yama, Vāyu, Indra and Aśvini Kumaras born as men. The wives of these are present in the body of Draupadi. Therefore, the marriage with Draupadi is really the marriage with their respective wives. With the grace of Vedavyāsa Drupada saw their wives in the person of Draupadi and prostrated at the feet of Śrī Vedavyāsa. The marriage was organised in a splendid way by Drupada.

Vidura informed Dhṛtarāṣtra about this marriage and advised him to bring the Pāṇḍavas back to Hastināvati. Bhīṣma and Droṇa also advised him in the same way. He invited the Pāṇḍavas to come. They stayed in Dhritarāṣtras palace for some days and then moved to kunti's residence.

Pancha Patitva of Draupadi

The way in which the Pāṇḍavas dealt with Draupadi is quite interesting. In the person of Draupadi four women viz Śyāmala, Bhārati, Śachi, and Uṣā were present. These were the wives of Yama, Vāyu, Indra and Aśvini who were now born as Pāṇḍavas. When Dharmarāja was in contact with Draupadi Śyamala used to be actively present and others used be in a dormant state. Similarly when Bhīmasena was in contact with Draupadi Bhārati used to be actively present and others

in a dormant state. This process continued in other cases also. This avoided the overlapping of the cantacts of these couples. The physical personality of the wives was one but their actual presence was relative to their husbands. However, in the case of Vāyu and Bhārati, these were exclusively present when Bhīma was in contact with Draupadi and were also present along with others when others were in contact. However, there was no overlapping of these two and the respective others so far as the contact is concerned. It only means that Vāyu and Bhārati were never dormant. The whole set up seems to be beyond human logic and human understanding. That is why it is called atimānuṣa.

इदं च तत्राद्भुतमुत्तमं तदा
दधाति कृष्णा वपुषातिमानुषम् ।
महानुभवा किल साधुमध्यमा
बभूव कन्यैव दिने दिनेऽहनि । (आदि २१५-२४)

Duryodhana had married Bhanumati, the daughter of the king of K101śi even before Draupadi Svayamvara. She was Alakṣmi jyeṣṭha born at the time of samudra-mathana before the birth of Lakṣmi. She was a representative of inauspeciousness.

The differences between Duryodhana and Pāndavas were growing. Therefore, Dhritarāṣṭra thought of settling Pāndavas in a different place giving a portion of the kingdom to them. A new capital city Indraprastha was

built. Dharmarāja was duly coronated. Bhīmasena was coronated as Yuvaraja.

Chapter XX

Benevolent administration of Pāndavas

This chapter begins with the discription of the benevolent administration of Pāndavas in Indraprastha. The portfolios allotted by Pāndavas among themselves are quite interesting. Yudhiṣṭhira took charge of performing sacrifices, bestowing gifts, hospitality to sages, etc. Bhimasena took charge of the defence, education in spiritual knowledge, maintainance of the Varṇāśrama duties etc. Draupadi looked after women's wellfare, wellfare of the servants, supervision of the treasury and helping women for developing devotion to the Supreme God Viṣṇu. Arjuna looked after foriegn relations. However, in the case of Jarāsandha etc strong enemies, Bhīma used to keep a watch. Nakula and Sahadeva looked after the welfare of the army and the political policy of sandhi, vigraha, etc.

a) i) यज्ञोरुदान नरदेव वन्द्यता
प्रश्नर्षिपूजासु युधिष्ठिरोऽभूत् ।
ii) धर्मानुशास्ति हरित्वशंशन
स्वराष्ट्ररक्षादिषु भीम आसीत् । (२०.१)
iii) स्त्रीधर्मसंशासन भृत्य कोश
रक्षाव्ययादौ गुणदोषचिन्तने

अन्तःपुरस्थस्य जनस्य कृष्णाहि
आसीद्धरेः धर्म निदर्शनीच ।। (२६-२)

iv) बीभत्सुरासीत् परराष्ट्रमर्दने (२०-३)

v) आजिविनां वेतनदस्तदासीत् ।
माद्रीसुतः प्रथमः (२०-५)

vi) अथ द्वितीयः सन्धानभेदादिषु धर्मराज
पश्चाच्च खड्गी सबभूव । रक्षत् ।

During the administration of Pāṇḍavas, particularly, that of Bhimasena, there was no poverty, no premature death, no diseases, no body transgressed varṇāśrama duties, no body oppossed the Supremacy of God Viṣṇu. People had no need to meet the king for their needs, since, all their needs were fully satisfied. They met the king to have his darśana only.

b) i) नावैष्णवो न दरिद्रो बभूव
न धर्महानिश्च बभूव कस्यचित्
तेषां राष्ट्रे शासति भीमसेने
न व्याधितो नपि विपर्ययात् मृतिः (२०-७)

ii) तेषां राष्ट्रे कार्तयुगाहि धमाः
प्रवर्तिता एव ततोधिकाश्च (२०.९)

After narrating the good administration of Pāndavas certain family details are given. Yudhistira married Devaki the daughter of Śiṣupāla. She was Śyamalā the wife of Yama in her original form. He begot a son viz. Suhotra.

Bhīma married Kāli the daughter of the king of Kāśi. This Kāli was Bhārati herself. When Jarāsandha found that Kāli garlanded Bhīma he went on abusing Viṣṇu and praising Śiva, and attacked Bhīma. It was a double attack. An attack on the Supremacy of God Viṣṇu and an attack on Bhīma physically. Bhīmasena had to first defeat Jarāsandha in respect of the first attack.

The Vedas declare that Viṣṇu is supreme. Even in Śaivāgamas Viṣṇu is described as supreme. The Buddha is also an incarnation of Viṣṇu. The preceptor of Chārvakas viz. Brihaspati claims Viṣṇu as his preceptor. Viṣṇu bestows liberation to all. On the other hand, Śiva ran away when Bhasmāsura confronted him. The poison gulped by Śiva made his neck dark. From these facts it is clear that Śiva is not supreme.

Once, at Hastināvati when I was proceeding to worship Viṣṇu Gangā obstructed me. I pushed her with my left hand. Once Śiva came in the form of a tiger persuing Pārvati who had taken the form of a cow to test me. I hit him with my mace and he went into a linga which is now known as Vyāghralinga. Śiva appeared in the form of a Brāhmaṇa at Kedāra and debated with me about the supremacy of God. He was defeated and entered into a linga. That is why the devotees of Viṣṇu are prohibitted from going to Kedāra. Bhimasena gives these details to impress upon Jarāsandha that even the devotees of Viṣṇu are so strong that there is no need

to establish the supremacy any further. Silencing Jarāsandha in this way in respect of the Supremacy of Viṣṇu Bhīmasena won the first round of the battle. Then, he threw Jarāsandha in the water of Gangā. Jarāsandha ran away. Bhīma returned to Indraprastha with Kāli the daughter of the King of Kāṣi. Bhīma begot a son Śarvatrata through Kāli.

Duryodhana studies under Balarāma

At Dvāraka Śrī Kṛṣna killed Satadhanva to get Śyamantakamaṇi from him. However it was with Akrūra. Kṛṣṇa knew it, but still made it an excuse to kill him. Balarāma was upset by it and went to Videha region. He stayed there for five years. Duryodhana desired to take advantage of this seeming difference between Kṛṣna and Balarāma. He became the desciple of Balarāma and studied gadāyuddha under him. He asked Balarāma to give his sister Subhadra to him in marriage. He made him to take an oath to give Subhadra holding his hand marked by plough. Subhadra was Trijatā in the earlier birth. As a result of her service to Sītā she was now born as the sister of Kṛṣna.

Eight queens of Śrī Kṛṣṇa

Kṛṣṇa married Kālindi the sister of Yamunā. He married Nīla by controlling seven bulls simultaneously. Śrī Kṛṣṇa married Mitravindā defeating her brothers Vinda and Anuvinda. He also married Bhadrā and

Lakṣaṇā. The condition for seeking the hand of Lakṣaṇā was more difficult than that of Draupadi. The aim of the arrow was placed reverting it and the arrow had to move above and hit it moving back. Jarāsandha, Duryodhana etc failed. Arjuna tried but deliberately did not hit. He new that she was to be married by Śrī Kṛṣna. Bhīma did not even look at the bow out of high regard for Śrī Kṛṣṇa. These marriages resulted in Kṛṣṇa having eight queens viz Rukmiṇi, Satyabhāmā, Jāmbavati, Kālindi, Nīlā, Mitravindā, Bhadrā and Lakṣaṇā. The first two were full incarnations of goddess Lakṣmi. The others had only the āveṣa of Lakṣmi.

Āscharya and Dhanya

Duryodhana performed a sacrifice. Many kings and dignitories participated in it. They desired to see the newly built Dvārakā. They were received at Raivata hill. Kṛṣṇa welcomed them. At this stage Nārada arrived. He greeted Kṛṣṇa as 'Āscharya' and 'Dhanya'. Kṛṣṇa enquired what he means by these expressions. Nārada explained that 'āscharya' means you alone are supreme and 'dhanya' means 'all others are under your control and you sustain them. Nārada explained the way in which he discovered this fact. Nārada said : once I saw a deity in the Kūrma form in the river Gangā. I told him that there is no one who is superior to you. He said Gangā is superior to me. Gangā said Varuṇa is superior to her. Varuṇa said Pṛthivi i.e. Umā. Umā said Śiva, Śeṣa

and Garuḍa. They said Brahmā is superior to them. He said Ramā is superior. Ramā is the abhimāni deity of Veda. She said my Yajnābhimānini form Yajnā is superior to me. She said my lord Śrī Kṛṣṇa is superior to me and to all. Nārada tells Kṛṣṇa, that I greeted you as 'āscharya' and 'dhanya' discovering this fact from these deities. Kṛṣṇa said there is one more form of Ramā viz Dakṣiṇā. She is a part of my very personality. That is why I am called Ardhanārāyaṇa. I am superior to her. This Dakṣiṇā devi is Rukmiṇi. The three forms of Lakṣmī viz. Vedābhimāni Ramā, Yajnābhimāni Yajnā, and Dakṣinābhimāni Dakṣiṇā are the forms of one and the same Lakṣmī. These are equal. The superiority of the second and the third forms is stated keeping in mind only their placement. Vedābhimāni form is outside, Yajnābhimānini is on the lap of the God and Dakṣiṇābhimānini is the very part of the body. Nārada told Kunti and others that Śrī Kṛṣṇa is all powerful. Kṛṣṇa demonstrated it by taking away the weapons of Bhīṣma, Droṇa, Karṇa, Kripa etc all within a moment. Bhīma did not take his weapon against Kṛṣṇa as he never oppossed God. He was just thrown away from His chariot. This was all a play to realise the all powerfulness of God. Nārada praised Rukmiṇi and gave pārijāta flower to her. This upset Satyabhāmā. However, Kṛṣṇa assured her that he would get the very Pārijāta tree for her.

Narakāsuravadha

Indra and deities approached Kṛṣṇa with an appeal to kill Narakāsura. Kṛṣṇa left for Prāg-jyotiṣapura with Satyabhāmā. Narakāsura was born from Varāha form of God through Dharādevi. He was invincible as a result of a boon from Brahmā. His ministers were also similarly blessed. He had built three tiers forts viz Giridurga, Jaladurga and Pāśadurga. The last was prepared by Mura with six thousand ropes. Pītha, Mura, Nikumba, Hayagrīva and Panchajana were the ministers of Narakāsura. He had forcibly taken away the Śvetacchatra of Varuṇa, Manishikhara from Indra, and the ear-rings of Aditi.

Kṛṣṇa attacked Prāg-jyotiṣa city, destroyed the three forts. Killed the five ministers, and thirty-five sons of these ministers. Narakāsura came out of the city and attacked Śrī Kṛṣṇa with his mace Sataghni. Kṛṣṇa swallowed the mace and pretended as if he is exhausted. Satyabhāmā took the Śarṅga bow and destroyed the chariot and the weapons of Narakāsura. She also pretended to be exhausted. Kṛṣṇa killed Narakāsura with his chakra. He entered into the palace. Narakāsura's mother Bhūdevi returned the ear-rings of Aditi. Bhagadatta the son of Narakāsura was coronated as a successor of Narakāsura. Kṛṣṇa took six thousand elephants and other wealth and sent it to Dvārakā. The big elephant Supratika was left for Bhagadatta.

Kṛṣṇa found the sixteen thousand girls imprisionned in his palace by Narakāsura. These were Agniputras in their original form. They desired to marry Śrī Kṛṣṇa and were born as girls. Kṛṣṇa arranged to send them Dvārakā. These girls have the āveṣa of Lakṣmī and therefore, are eligible for the contact with Śrī Kṛṣṇa. Kṛṣṇa took back Manisikhara of Indra and Śvetachattra of Varuṇa and went to Indraloka. He gave the ear-rings to Aditi.

Kṛṣṇa sported with Satyabhāmā in Nandana garden. She saw Pārijāta tree at Nandana and desired to have it. Kṛṣṇa removed it and placed it on Garuḍa. Śachi was upset by it. Indra together with other deities attacked Kṛṣṇa and Satyabhāmā. Satyabhāmā herself took the sharṅga bow and cut the weapons of Kubera. Garuda threw Varuṇa in the sea. Śiva with Nandi was also thrown out. Indra threw his Vajrāyudha at Kṛṣṇa. It was prevented by his left hand by Śrī Kṛṣṇa Indra surrendered.

Kṛṣṇa returned to Dvārakā. Planted Pārijāta and Maṇiśikhara in the foreyard of Satyabhāma's house. He married the sixteen thousand girls brought from Narakāsura's palace. He begot ten sons and one daughter from each of them. Among these sons, Satyabhāma begot a son viz. Bhānu. He was originally one of the twelve suns viz. Savitā, Rukmiṇi begot the sons Pradyumna and Charudeshṇa. Originally he was Ganeśa.

Pradyumna and Samba undertook digvijayayatra and went to Patāla, defeated Vāsuki. They defeated Maya also who came in their way. They defeated Jayanta and Vriṣabha in the Indraloka.

Sunda and Upasunda

Sunda and Upasunda the sons of Nikumbha a descendent of Hiraṇyakaśipu were considerably troubling the sages. These two had obtained a boon from Brahmā that they should not be killed by anybody excepting the very brother. They thought they will never have any enemity to kill each other. When these brothers started harassing the ascetics, Brahmā created a beautiful woman Tilottamā. She was so charming that even Śiva assumed four faces to look at her all around. She appeared before Sunda and Upasunda. Both were captivated by her charm and started fighting to get her. Ultimately they were killed by each other.

Arjuna's Tīrtha yātra

Nārada instructed the Pāṇḍavas to be with Draupadī by the rotation of one year each instead of a rotation by one day. Accordingly they lived with her by the rotation of an year. When a couple is in privacy no one is expected to disturb them. However, once Arjuna had to enter into the private chamber of Yudhiṣṭhira when he was engaged in a private conversation with Draupadi. This is because, a Brāhmaṇa's cow was to be protected

and Arjuna had to take his bow that was kept in Yudhiṣthira's chamber. Consequently, he had to undertake Tirthayātra for an year.

In the course of his piligrimage he came across Ulūpi a widow girl of Nāga race. At his riquest he begot a son Irāvan through her. The Nāgas declared her and her son as outcaste. However, Indra took care of the both in the Indraloka. Then, Arjuna went to Pāndya country. He married Chitrāngada the daughter of Pāndya king. According to north Indian recension of Mahābhāratha, Chitrāngadā is the daughter of Chitravāhana the king of Manipura. Arjuna begot a son Babruvāhana through Chitrāngadā. He was given in adoption to the Pāndya king by way of Putrikā putra dharma. The Pāndya king Vīrasena was an amṣa of Sūrya of Tvaṣta form. Chitrāngadā was originally Śachīdevi.

Arjuna proceeded to Prabhāsa. On the way, at Kanyātīrtha, he was caught by five crocodiles. He dragged the five out of water. These were originally five apsarās and were cursed to be born as crocodiles by a Brāhmaṇa. These apsarās viz. Vargā, Saurabheyi, Samīchi, Budbudā and Latā were in crocodile form in five lakes viz. Agastya, Saubhadra, Pauloma, Kārandhama and Bhāradvāja. The Brāhmaṇa had told them that when some strong man drags them out, they will get their original form. Accordingly, when they were dragged out by Arjuna they were released from the crocodile form.

Subhadrā pariṇaya

From Prabhāsa Arjuna proceeded towards Dvārakā. He took the form of a Sanyāsin and sat under a tree on Raivata hill. Balarāma saw him and asked Kṛṣṇa to arrange accommodation for this sannyāsi near kanyāgāra during chāturmāsya and provide all facilities to him. Kṛṣṇa pretended to caution Balarāma by saying that it is not safe to provide accommodation for this young sannyāsi near Kanyāgāra. Balarāma said that the sannyāsins are above temptations and one should not question the bonafides of an ascetic. Subhadrā was asked to serve sannyāsin. One day Balarāma and all others went to Piṇḍoddhāra Kshetra. There was a big festival. Sannyāsi did not go as he was not to leave the place until the chāturmāsya was over. Subhadrā also remained as she had to serve him.

Subhadrā enquired sanyāsin whether he knew the where-abouts of Arjuna who is on a pilgrimage. Sannyāsi revealed his identity as Arjuna. He proposed that they should marry by Gāndharva way. She said that without Kṛṣṇa's consent and blessing she cannot proceed in the matter. At this juncture Kṛṣṇa arrived with his parents. Indra, Sātyaki, Nārada etc also arrived. The marriage was celebrated. Kṛṣṇa left his chariot for Arjuna and returned to Piṇḍoddhāra Kśetra. Arjuna left the place with Subhadra. The security gaurds of the city tried to prevent him. Viprithu who was in charge of the security was

already secretly instructed by Kṛṣṇa not to prevent Arjuna. Subhadrā herself was taking the chariot ahead. Balarāma came to know about it. Balarāma was enraged. However Kṛṣṇa pacified Balarāma and other Yādavas. Arjuna came to Indraprastha with Subhadrā. Draupadi and his brothers were very happy to receive them.

Pāṇḍavas begot five sons viz. Prativindhya, Śrutasoma, Śrutakīrti, Śrutānika, Śrutakriya. These were originally Viśvedevas. These had the āvesha of the five Gandharvas viz. Chitraratha, Abhitāmra, Kishora, Gopala and Bala. Abhimanyu was born after Prativindya and Śrutasoma. Originally he was Budha. He had also the āvesha of Chandra.

Khāṇḍava dahana

One day Kṛṣṇa and Arjuna went to Khāṇḍava forest with Satyabhāmā and Subhadrā. Agni appeared before them in the form of a Brāhmaṇa and appealed for food. He said he needs the whole of this forest as his food. This forest belongs to Indra. He is obstructing me. Agni had tried to burn this forest seven times. However, Takshaka who was living in this forest prevented him with the support of Indra.

Agni brought chakra from Nārāyana at Badari and gave it to ŚrīKṛṣṇa. This was already once obtained by ŚrīKṛṣṇa at Gomantaka. Agni procured Gaṇḍīva bow from Varuṇa and gave it to Arjuna. He also gave white horses, chariot, and the flag with the emblem of Hanumān.

Arjuna encircled the entire Khāṇḍava vana with his arrows and saw that no one went out of it. Kṛṣṇa and Arjuna destroyed the whole forest and offered it to Agni. Indra surrendered. Maya who was in that forest appealed to Arjuna to save him. Arjuna let off him.

Chapter XXI

Śrī Kṛṣṇa rescues a Brāhmaṇa's children

Maya built a beautiful hall for Yudhiṣtira. He had collected the valuable gems and other material from the hall of king Vrishaparva built on Mainaka near Bindu sarovara. He had also brought the original gadā of Vāyu and gave it to Bhimasena.

On a day of sun eclips, Kṛṣṇa went to Samanta panchaka for a bath with his wives and children. The five ponds at Kurukshetra constructed by Paraṣurāma to offer Pitṛtarpaṇa after destroying Kṣatrīyas are known as Samanta panchaka. Nandagopa, Yashoda and Pandavās also went there. Vasudeva performed a sacrifice on this occasion.

Śrī Kṛṣṇa performed Aśvamedhayāga at Dvārāka within one day only. Kṛṣṇa himself was Dikshita for this sacrifice. On this occasion a Brāhmaṇa arrived with tears in his eyes. He told that his children are dying the very moment they are born. Arjuna offered to rescue his children. Kṛṣṇa doubted his ability. Arjuna said if I am not able to rescue the children, I will jump into the fire.

Arjuna encircled Brāhmana's house with his arrows at the time of her delivery. However, the child was taken away by some invisible spirit and only the cries of the child were heard. Arjuna went round the regions of Yama, Indra, Agni, Soma, Vāyu, Varuṇa etc and did not find the child. He returned and offered to jump into the fire in the presence of Śrī Kṛṣṇa.

Śrī Kṛṣṇa took the Brāhmaṇa and Arjuna with him and moved in a big chariot towards north crossing the seven seas. He cut the deep darkness with his chakra, crossed ghanodaka and went to his original place anantāsana. He entered into his original form asking Brāhmaṇa and Arjuna to remain outside. He brought the children of Brāhmaṇa out. Nanda, Sunanda etc attenders of Viṣṇu used to be born as the children of that Brāhmaṇa. Kṛṣṇa returned to Dvārakā and gave the children to Brāhmaṇa.

Description of worlds

Arjuna asked Śrī Kṛṣṇa to describe the worlds through which they went while moving towards anantāsana. Śrī Kṛṣṇa explained the same as under : Jambūdvīpa, Lavaṇasamudra, Plakshadvīpa, Ikṣu-samudra, Shālmalī-dvīpa, Surāsamudra, Kushadvīpa, Sarpisamudra, Kraunchadvīpa, Dadhisamudra, Shākadvīpa, Kshīra-samudra, Pushkaradvīpa, Suddhoda-samudra. He also gave the measurment of these. The total area is stated to be two crore fifty three and half lakh yojanas. The Lokāloka is situated between Vajralepa and andhatamas.

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On another occasion Nārada described fourteen worlds to Yudhiṣthira as under : Bhū, Antarikṣa, Svarga, Maha, Jana, Tapah and Satya, seven above and Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātāla seven below.

Yudhiṣthira asked Nārada why his father Pāndu has no place in Indraloka while Harischandra has it. Nārada replied that Harischandra performed Rājasūya yāga. Your father has already expressed his desire that his son should perform this yāga. Yudhiṣṭira thought of performing Rājasūya sacrifice. He consulted his brothers and also sent a messenger to Śrī Kṛṣṇa. At the same time the relatives of the sixteen thousand wives of Kṛṣṇa also sent a messenger informing the disturbing news that Jarāsandha is planning to kill and offer to Śiva twenty two thousand and eight hundred kings. They appealed to Kṛṣṇa to rescue these kings. On hearing this Śrī Kṛṣṇa went to Indraprastha encouraged them to undertake Rājasūya yāga.

Rājasūya yāga duly performed will enable the Rijuyogins to attain the status of Brahmā. Those who are not eligible to this status will attain better position than his equals in the liberated state, that is to say, they will enjoy more ānanda. King Pāṇḍu belongs to Mārut group. Among forty nine Maruts, seven are important. Pāṇḍu will be one of these seven by the performance of Rājasūya by his son. By performing Rājasūya one will attain better position even before liberation. For instance,

Harischandra attained Indraloka by this yāga. However, in the case of Pāṇḍu though he belongs to Marut group and originally he is one of the seven important Maruts i.e. Paravaha, he is not able to attain the higher status than Harischandra as he showed dis-respect to Indra and was cursed by him to be born as a man. However, Indra told him that he will attain his due status by performing Rājasūya. That is why Pāṇḍu desires that his son should perform Rājasūya.

Jarāsandha vadha

Śrī Kṛṣṇa told Yudhiṣthira that Bhīmasena is the most appropriate person to lead this Yāga. Jarāsandha will oppose this yāga. He has to be first killed. Bhīma should be deputed to kill him. Bhīma readily agreed to proceed in the matter. Śrī Kṛṣṇa proposed that he himself accompanied by Bhīma and Arjuna will go to kill Jarāsandha. Jarāsandha will consider Arjuna as inferior to him, he is afraid of me, therefore, he will choose to fight with Bhīma only and will be killed by him. Kṛṣṇa further told Yudhiṣthira that he himself did not kill Jarāsandha when he attacked Mathura to provide an opportunity to a Viṣṇubhakta to fight against a Śivabhakta and reveal the superiority of Viṣṇu-bhakta. This removed the fear in the mind of Yudhiṣthira. Kṛṣṇa, Bhīma and Arjuna left for Magadha country.

A group of five hills viz. Vaihara, Varāha, Vṛṣabha Ṛṣi and Chaityaka surounded Girivraja. Jarāsandha used

to worship one of these hills i.e. Chaityaka since it looked like Śivalinga. This was destroyed by Kṛṣṇa, Bhīma and Arjuna. Then, they entered into the city of Jarāsandha through the path made by breaking the prākāra wall. This new way was made since, one is not expected to enter into enemy's city through the main gate. They broke the drums the sound of which represented the glory of Jarāsandha. They snatched the flowers, sandal paste etc from the shops in the city and entered into Jarāsandha's palace by making a breakway for them. They had dressed like Brāhmaṇas. They refused the hospitality offered by Jarāsandha. He asked them as to who they were? Why they broke Śivalinga, broke the drum and snatched the flower etc. These acts do not befit the Brāhmaṇas. On this Kṛṣṇa replied 'we are not Brāhmaṇas. We are your enemies. You have undertaken a Bhairavayāga and propose to kill innocent kings and animals. We have come to punish you, Jarāsandha said I cannot stop my Bhairavayāga. You have to fight with me. Jarasandha proposed that he would fight with Bhīmasena. A fight between the two with the mace started. They fought outside the city. Both displayed their skill in gadāyuddha. Their gadās were broken into pieces, then, they started fighting with fists. The fight continued for fifteen days. Bhīma firmly caught his head, placed the foot on his trunk and broke him in two pieces. Kṛṣṇa gave a hint as to how to break him by cutting a grass blade and throwing the two pieces in

opposit direction. Bhīma knew this secret. However, Kṛṣṇa gave the hint to enthuse him. Jarāsandha's son Sahadeva made peace with them by offering his sister and the chariot to Bhīmasena. Bhīma received his sister for his brother Sahadeva. Nakula had already married the daughter of Madra King. These two wives of Nakula and Sahadeva were originally Ushas the wife of Aśvini. This Ushas is different from Ushā the wife of Aniruddha. With the death of Jarāsandha the main hurdle for the Rājasūya of Pāṇḍavas was removed.

Rājasūya yāga

Śrī Vedavyāsa arrived and instructed Yudhiṣthira to make all preparations. He instructed Bhīmasena to undertake digvijaya yātrā. The benefit of the sacrifice goes to that person who plays the principal role. Bhīma was eligible for the benefit of Rājasūya viz. the position of Brahmā. Therefore, Śrī Vedavyāsa asked Bhīma to play the principal role by undertaking digvijaya.

Arjuna pleaded that he has the chariot, bow etc necessary arms for digvijaya and he is also interested in digvijaya. However, Śrī Vedavyāsa said Kīchaka, Karṇa etc will give tributes to Bhīma without much grambling, therefore, he should lead digvijaya. He directed Arjuna to go to Saptadvīpa, Pātāla etc regions and bring tributes.

Bhīma went to Virāta kingdom and collected tributes from Kīchaka. Then, he went to Chedi kingdom collected

tributes from Śishupāla. Kunti's sister Śrutasrāva was the mother of Śishupāla. She advised him to pay the tributes. Bhīma collected the tributes from Pauṇḍraka Vāsudeva and Karṇa. He went to the city of Bāṇāsura and collected the vast wealth from him.

Nakula and Sahadeva who were sent to different directions returned and reported the tributes won by them.

Arjuna defeated the tribal rulers like ābhira and niṣāda. He obtained tributes from Bhagadatta. He wandered over nine varṣas viz Kimpurusha, Harivarṣa, Ilavrita, Bhadrasva, Ketumāla, Hiranmaya, Ramyaka, Kuru and Bharata varṣa itself. He brought huge tributes from these areas. He also went into seven Pātālas won the demons and the deities and brought the tribute even from Bali Chakravarti.

The Rājasūya sacrifice started. Yājnyavalkya, Paila, Dhaumya and Susāma played the role of Adhvaryu, Hotā, and Udgāta. Śrī Vedavyāsa himself became Brahmā. Dharmaraja was Yajamāna and Draupadi was Yajamana Patni. Brahmā, Rudra, Indra etc deities, Bhīṣma, Droṇa etc elders. The entire family of Dhritarāstra, Balarāma and Yādavas were present. Rukmini and Satyabhāmā were also especially invited. At the sacrificial pendal, the debates on philosophical issues were arranged. Dharmarāja asked Bhīṣma as to whom

the agrapūja be offered. Bhīṣma suggested that it should be offered to Śrī Kṛṣṇa. Dharmarāja duly offered agrapūja to Śrī Kṛṣṇa. This upset Śiṣupāla. He talked ill of Śrī Kṛṣṇa. Bhīmasena was enraged by this and proceded to kill Śiṣupāla. Bhīṣma restrained him. He was destined to be killed by Śrī Kṛṣṇa. Therefore, Bhīma did not proceed further. Śiṣupala declared to fight against Kṛṣṇa. He invited the other kings also to join him. Śrī Kṛṣṇa pushed the other kings behind and killed Śiṣupāla with his Chakrāyudha.

After the sacrifice was over and all guests returned, Dharmarāja was chating with Śrī Kṛṣṇa at the beautiful hall built by Maya. Duryodhana arrived at that hall. The walls of this hall were so transperant that the persons sitting on the otherside were visible and presence of the wall itself was not felt. Consequently Duryodhana hit at the wall when he proceeded. The floor that was studded with blue gems was so soft and clean that Duryodhana felt there was water and he rolled his cloth to avoid the water. In another part of hall where there was actual water, he failed to notice it and fell. At this confusion of Duryodhana, Bhīma, Draupadi and all others laughed. Duryodhana felt deeply humiliated. Duryodhana and Śakuni returned to Hastināvati with a burning heart started to take vengence against Paṇḍavās, particularly against Bhīma and Draupadi.

The dice play

Śakuni suggested that they should invite Dharmarāja for a dice-play and rob all his wealth and kingdom. Dhritarāṣtra first hesitated to agree. However, when Duryodhana presserised him he sent Vidura to invite Dharmaraja for the dice-play.

When Vidura came to invite Dharmarāja for dice-play Śrī Kṛṣṇa was not at Indraprastha. He had left for Dvārakā on receiving the information that Salva proposes to attack Dvārakā.

Dharmarāja agreed to go to Hastināvati for playing dice in spite of the opposition by his brothers and Draupadi. Vidura also cautioned him against the dangers of dice-play.

Pāṇḍavas went to dice-play hall with Bhīṣma etc elders. Dhritarāṣtra arrived with Vidura. Kauravas arrived with Shakuni and Karṇa. Bhīṣma etc elders did not like the idea of dice-play. However, they kept quiet. Dharmaraja proposed his entire wealth as a bet for the play and lost it. Then, he went on proposing Nakula, Sahadeva, Arjuna and Bhīma as bet and lost all of them. Finally he proposed Draupadi and himself also as bet and lost. Duryodhana sent his charioteer Pratikāmin to bring Draupadi to the dice play hall. Draupadi told him that it is not proper for her to come to the hall where elders are present. Pratikāmin returned. Duryodhana sent

Duśśāsana to bring Draupadi. He forcibly dragged her to the hall. She asked the question whether Yudhiṣthira lost her before he himself became a slave. No body answered this question. Bhīṣma said, since Dharmarāja himself has accepted the fact that he lost Draupadi, we are helpless in the matter.

Draupadi told Bhīṣma and other elders that dice-play is a deceiptful programme. It is adharma. Therefore, victory in this is no victory. Consequently Dharmarāja himself is not defeated. Therefore, how can I be treated as a slave. You elders are not condemning it as adharma. You are not giving your ruling on what is dharma and what is adharma. Therefore, this assembly is not an assembly of wisemen at all.

i) कथं छलात्मके द्यूतेते जिते धर्मजयो भवेत् ।
नहि द्यूतं धर्म्यमाहुः विशेषेण च भूभुजाम् ।।
ये धर्मं न जानन्तीह न ते वृद्धा इतीरिताः
अवृद्धमण्डितां नैव सभेत्याहुः मनीषिणः ।
कथं द्यूते जितात्राहमजिते स्वपतौ स्थिते ।
समान धर्मिणीमाहुः भार्यां यस्माद् विपश्चितः
सहैव कर्मकर्तव्यं पतौ दासेहि भार्यया
दासीत्वं मे प्रथक् न स्यात् जितेऽपि हि पतौ ततः ।
इत्युक्ता अपि भीष्माद्याः कल्यावेशे न मोहिताः
पृच्छ धर्मजमित्युक्त्वा तूष्णीमेव बभूविरे ।। (२१-३३०-३५)

उक्तं जितोस्मीति च पाण्डवे न
तस्मात् न शक्नोमि विवेक्तुमेतत् (सभापर्व ८९-६०)

Bhiṣma etc elders kept quite even after this exhortation, since, Kali had entered into them. However, Vidura declared that Draupadi has not become a slave. The adharma has taken over the entire assembly.

Bhīma said the hands of Dharmarāja be burnt. Arjuna appealed to him not to do so. Duryodhana displayed his left thigh. Bhīma said I will crush it. Duryodhana asked Duśśāsana to take away the clothes of Pāṇḍavas. They removed the same and were clad with deer skin. Duśśāsana started to drag the sāree of Draupadi. She appealed to Śrī Kṛṣṇa to save her honour. The sāree went on extending. A series of sārees appeared one after the other. Duśśāsana was exhausted and collapsed. Bhīma looked at an iron rod to hit Duryodhana. There were cries of foxes. This was very inauspecious. Dhritarāṣtra asked Vidura as to how to ward it off. Vidura said, you first release Draupadi. Dhritarāstra offered three boons to Draupadi. She asked him to release Pāndavas and their property. She did not ask anything for herself. Strictly speaking she had not asked for any boons. The relatives of a dice-player have a right to ask for the return of the lost property. She had excercised that right. Even if it is taken as boon she was within her limits. A Kṣatriya should not ask for more than three boons.

She had asked for only two boons. She did not ask anything for herself as she was strictly following Bhāgavata dharma. Dhritarāṣtra released Pāndavas and returned the kingdom. Duryodhana was very angry. Śakuni suggested that Pāndavas be invited for the dice-play again. Dhritarāṣtra invited again. This time the bet proposed by the Kauravas was different. If Pāndavas were defeated they were required to live in the forest for twelve years and live in-cognito for one year. During this last year, if one of them was found, then, they were required to live in the forest for twelve years again. Dharmarāja was defeated again and Pāndavas had to go to the forest. They went out of Hastināpur through the main gate Vardhamāna. Vidura asked Kunti to stay with him. The people of Hastināpura followed Pāndavas upto the banian tree on the bank of river Gangā. Then Pāṇḍavas proceeded to Kāmyakavana.

Chapter XXII

Kirmira vadha

Pāṇḍavas arrived at Kāmyakavana. It was place of Kirmira. He was the younger brother of Bakāsura and a friend of Hiḍimbā. When he came to know that Bhīma had arrived, he desired to take revenge on him for killing Bakāsura and Hiḍimbā. He attacked Bhīma. He was moving holding torches. Bhīma fought with him and killed him.

Ten thousand Yatis and eighty eight thousand Brāhmanas had accompanied Pāṇḍavas. In order to provide food for them and maintain them Pāndavas had to make arrangements. They meditated upon Sūryanārāyaṇa and obtained Akṣayapātra. This used to yield plenty of food and other requirements like Kāmadhenu. Pāṇḍavas provided food and other facilities to yatis and Brāhmaṇas through this akṣayapātra. Dharmarāja took his food after his brothers took food. After Dharmaraja Draupadi used to take her food.

Vidura, Śrī Vedavyāsa and Maitreya advised Dhritarāṣtra to treat the Pandavas properly and give them their kingdom. However, this did not yeild any result.

Śrī Kṛṣṇa arrives and narrates Sālva vadha

Pāndavas sent a message to Śrī Kṛṣṇa informing their plight in the forest. Kṛṣṇa, Satyabhāmā and Drupada arrived. Kṛṣṇa said if I were present at Indraprastha, I would not have allowed such a thing to happen. He had gone to Dvārakā to fight with Sālva. When Kṛṣṇa learnt that Sālva has attacked Dvārakā, he sent Pradyumna to counter him. Sālva prefered to fight with Pradyumna on the ground and came down from his Vimāna. Pradyumna employed the special arrow to kill him. However, an airial voice informed him not to kill Sālvas as he is destined to be killed by Śrī Kṛṣṇa. On seeing this arrow Sālva ran away. Then, I went and followed him I saw him moving in the Saubha Vimāna. He used

his māya. As a result I saw a mesenger coming to me. He told me that Sālva has allready killed Vasudeva. I saw Vasudeva being dropped from Saubha Vimāna. Suddenly the entire army became invisible. The Rākshasas declared their victory. I saw all this fun for sometime and killed Sālva by Chakrāyudha.

Narrating the episode of Sālva to explain his absence, Śrī Kṛṣṇa consoled Draupadi, stayed in the forest for sometime and left with Satyabhāmā. Subhadrā and Abhimanyu, Driṣtadyumna also left taking the children of Draupadi with him. Dhriṣtaketu the son of Śiṣupāla took Devaki his sister and the wife of Dharmaraja to his Chedi country. The king of Kāshi took with him his daughter Kālidevi, the wife of Bhīmasena. The wives of Nakula and Sahadeva viz. Pārvati and Vijayā stayed with Kunti. Draupadi's sons stayed in Pānchāla for sometime and then moved to Dvārakā.

Draupadi and Bhima advise Dharmarāja

Bhīma asked Draupadi to talk to Dharmarāja and keep his spirit to fight the Kauravas after thirteen years. If he is isolated for such a long time from the thought of the harm done to us by Kauravas, he may become indiferent to the kingdom.

Draupadi went to Dharmarāja and told him that tolerance is not a virtue in respect of evil persons. If the king is tolerant even with evil persons the good

people will suffer. It is said that the dharma protects a person if he protects dharma. But in your case dharma did not protect you. Duryodhana does not care for dharma but he is prospering. This makes me to loose the faith in the very dharma. It is true that the God manages everything. However, man's effort is also necessary. If man has nothing to do with his undertakings, then, the vidhi and niṣedha i.e. 'do' and 'do not' prescribed in the Veda will lose their meaning.

a) i) नैव क्षमा कुजनतासु नृपस्य धर्मः
तां त्वं धृतवानसि सर्वकालम् ।
इत्युक्त आह नृपतिः परमा क्षमैव
सर्वत्र तद्विधृमेव जगत् समस्तम् ।

ii) कर्ताच सर्वजगतः सुखदुःखयोर्हि (२१-८४)
नारायणस्तदनुदत्तमिहास्य सर्वम् ।
तस्मान्न कोपविषयोऽस्ति कुतश्च कश्चित्
तस्मात् समैव सकलेषु परोऽस्य धर्मः (२१-६९)

b) i) इत्युक्तवन्तं नृपमाह पार्षती
यदि क्षमा सर्वनरेषु धर्मः ।
राज्ञा न कृत्यं न च लोकयात्रा
भवेत् जगत् कापुरुषैः विनश्येत् । (२१-७०)

ii) सत्यं च विष्णुः सकलप्रवर्तकः
रमाविरिञ्चोश पुरस्सराश्च
काष्ठाद्विवत् तद्वशगाः समस्ताः
तथापि न व्यर्थता पौरुषस्य । (२२-७२)

iii) वृथा यदि स्यात् पौरुषं कस्य हेतोः
विधि र्निषेधश्च समस्त हेतुगः
विधेर्निषेधस्य च नैव गोचरः
पुमान् यदि स्याद् भवतोहि तौहरेः

Dharmaraja listened to these arguments of Draupadi and said these are empty arguments. The man is not independent in his undertakings. He is regulated by God in all matters. God is the independent agent. Every one else is under his controle. Man should undertake his activities with this awareness. He should respond to vidhi and niṣedha as God's command. Then, Bhīma also joined this discussion. He agreed with Dharmarāja that God is all in all. One has to realise both the facts that Jīva has to do his duties but also be aware that he is not independent. Only such a person who knows both these aspects can function better and do his duty. One should not arrogate Svatantrakartritva for oneself nor akartritva. Jīva functions on the basis of his yogyatā, anādikarma and prayatna. These three are under the control of God. He is independent, he is Supreme. He guides the Jīvas taking into account these factors. He has no partiality or cruelty. With this background Bhīmasena explains Varṇadharmas, particularly, Rājadharm. He concludes by saying that dice-play is not a dharma. Therefore, we can take back our kingdom. There is provision to consider thousand years as thousand months in Satrayāga. Applying this yard stick

thirteen years may be considered as thirteen months. We have already spent twelve months. Spending another month in ajnātavāsa we may go back, fight, and take back our kingdom. Dharmarāja agrees with Bhīma but says we can take this action after thirteen years. However, I am worried as to how to face a such strong men Bhīṣma and Droṇa. They are our elders and respectable persons.

At this juncture Śrī Vedavyāsa arrives.

i) प्रीतिश्च विष्णोः परमैव तत्र
तस्माद् हन्तव्याः पापिनः सर्वथैव
ये त्वाक्षधूर्ताः ग्रहणं गता वा
पापास्तेऽन्ये घातनीयाः स्वदोर्भ्याम् । (२२-१०४)

ii) अक्षद्यूतं निकृतिः पापमेव
कृतं त्वया गर्हितं सौबलेन (२२-१६६)

iii) भीतेन दत्तं द्यूतदत्तं तथैव
दत्तं कामिन्यैर्पुनराहार्यमेव । (२२-१०७)
तद्राज्यं नः पुनराहार्यमेव
त्वं धर्मनिष्टश्चाग्रजश्चेति राजन्
ऋतेऽनुज्ञां न मया तत्कृतं च । (२२-१०९)

Śrī Vedavyāsa instructed Pratismriti Mantra to Dharmarāja with the instruction that he should pass it on to Arjuna. When this Mantra is recited all the deities appear and teach the respective astra mantras. Dharmarāja received the mantra from Śrī Vedavyāsa and taught it to Arjuna.

The Pāśupatāsra

Arjuna went to Indrakīla hill and started penance. He meditated upon Viṣṇu present in Śiva. At this time a demon Mūkāsura who was planning to kill Arjuna appeared in the form of a pig. Arjuna threw the arrows at it. At the same time Śiva also arrived with Pārvati. He also threw the arrows at the pig. He said it belongs to him. He has come for hunting. Arjuna is not a hunter. A fight ensued between the two. Arjuna collapsed. He prepared a Śivalinga, worshipped it with flowers. To his surprise the flowers were seen on the head of Śiva who had come in the form of a hunter. Arjuna realised that the hunter was Śiva himself. He prostrated at his feet. Śiva gave him Pāśupatāstra. This astra really speaking was of Viṣṇu only. It got the name Pāśupata, because, Śiva acquired it. Its original name is Brahmaśira. This is the name of Gāyatri hymn. Nārāyaṇa present in Sūryamaṇḍala is the deity for Gayatry hymn. When Arjuna received this hymn, Nārāyaṇa appeared before him. Śiva blessed him and asked him to go to Indraloka to get the astras from other deities.

Ūrvaśī curses Arjuna

Arjuna went to Svarga. He was duly received. Indra taught him Vajrāstra etc. He arranged to teach him music and dance by Gandharvas. While observing the dance by Ūrvaṣi. Arjuna looked at her intently. Ūrvaśī thought he is interested in her. She approached him. He refused

to oblige her. She cursed him to become a napunsaka. When Indra came to know, he restricted it to one year only during ajñātavāsa.

The episodes of Kṛṣṇa worshipping Śiva, killing Pauṇḍraka Vasudeva, Mainda, Vivida etc.

Kṛṣṇa had told Śiva that he would worship him and undertake penance for him in order to mislead the ignorant. You should preach misleading śāstra declaring yourself as superior. Accordingly Kṛṣṇa goes to Himālaya and undertakes penance for Śiva. When he was at Badari two Piśāchas viz. Ghaṇṭākarṇa and Karṇa came. They were in search of Śrī Kṛṣṇa on the advice of Śiva to get liberated from Piṣācha form. They were moving shauting 'Om namo bhagavate vāsudevāya' Kṛṣṇa touched them and they got back to their original Gandharva form. Śrī Kṛṣṇa went to Kailāsa. He pretended to perform the penance for Śiva to mislead the ignorant. Śiva told him that when kāma was burnt down Rati asked for restoring her husband. I told her that he will be born as your son. He may be taken as a son given to you by me.

When Kṛṣṇa went to Kailāsa, Pauṇḍraka Vāsudeva and Ekalavya attacked Dvārakā. Balarāma, Sātyaki and other Yādavas fought with them. Pauṇḍraka used to claim that he is real Vāsudeva, the chakra etc belong to him. He asked Kṛṣṇa to accept this position and give

chakra etc. to him only. Śrī Kṛṣṇa killed him. Kṛṣṇa killed Kāśirāja and Ekalavya also.

On killing Kāśīrāja, his son Sudakṣiṇa was enraged. He performed penance for Śiva and requested to enable him to destroy Kṛṣṇa. Śiva asked him to perform abhichāra homa. He performed the same. The abhichārāgni produced by it rushed towards Dvārakā and started burning the city. Kṛṣṇa chakra prevented it. It went back and hit Sudakshiṇa himself. It is the nature of abhichāra that if it cannot hit the enemy it will hit the very person who has employed it. Kṛṣṇachakra burnt the city of Vārāṇasi.

Mainda and Vivida attacked Dvārakā. Balarāma killed both of them. Sāmba the son of Jāmbavati took away Lakṣaṇā the daughter of Duryodhana. Kauravas were enraged by it and arrested him. On hearing this Yādavas wanted to fight with them. However, Balarāma intervened and got him released. Balarāma threatenned that he will drag the whole city of Hastināvati into Gangā and drown it in water. Kauravas released Samba.

Uṣāharaṇa

Bāṇāsuras daughter Uṣā saw Aniruddha in her dream. She desired to marry him. Her friend Chitralekhā managed to bring him. Bāṇāsura came to know about it and arrested Aniruddha tying him with a Snake. Kṛṣṇa came to Shoṇitapura fought with Jvara and made Śiva

himself motionless by Vijrimbhaṇāstra. This Jvara had three heads, three legs and nine eyes. He used to produce heat and torture the enemies. This was known as Śaiva jvara. Kṛṣṇa produced Vaiṣṇava jvara that created cold and warded off the effect of Śaivajvara. Śrī Kṛṣṇa returned to Dvārakā with Aniruddha, Uṣā and Chitralekhā.

The Saugandhika flower

Lomaśamuni advised Pāṇḍavas to undertake Tīrthayātrā. Pāndavas moved round all important piligrim centres and arrived at Badarīkāśrama. They worshipped Nārāyaṇa offered pindas to their forefathers and moved further to inner Badari. When Bhīma and Draupadi were moving in Badarīkāṣrama a beautiful and fragrant flower was dropped near Draupadi. She desired to have these flowers and asked Bhīma to bring them. Bhīma proceeded in the thick forest of Himālaya killing the wild animals. On the way Hanuman was sitting. He told Bhīma that ordinary men are not expected to move on this path. If you insist on going you have to lift my tail and make way for you as I am very old. Bhīma said you move your tail. Hanuman suggested you may move my tail. Bhīma was not able. He apologised to Hanuman and asked him to narrate Śrī Rāmā's glory. Though Bhīma himself was Hanuman originally, he pretended to be unable to move the tail and asked him to narrate Sri Rāmas glory for the benefit of all others. Hanuman made

way. Bhīma proceeded towards Gandhamādana. He saw the pond in which the saugandhikā flowers were found. This place was protected by Maniman and other krodhavaśas. They had procured Śaivastras from Śiva. They attacked Bhīma and were destroyed. Bhīma collected the flowers from that pond.

Pāndavas lived in Arshtisheṇa āśrama at Gandhamādana. Indra asked for gurudakṣiṇā from Arjuna for teaching him the great astras. He told him you kill Nivātakavachas who are my enemies. This is gurudakṣiṇā, Arjuna employed Pāśupatāstra and killed them.

Nahuṣa episode

As a result of killing Vritrāsura Indra had to vacate his position. The sages put Nahuṣa in this position. When he took that position he desired to have Śachi. In order to bring him down Śachi told him that she would agree to his request if he makes the sages to carry his chariot. Bhrigu cursed him that he should be born as a snake.

He further said : If a person meets you at the time of your ājagara vrita paraṇa you will catch him. If you are not able to kill and if he doesnot get freed from you all your strength will go to him. Ājagaravrata is a ritual in which the observer takes his food after two and half days viz. two days, two nights, and one day make a unit of five. The next night is ṣaṣṭhakāla or sixth unit. It is

at this time that the observer has to take his food. For this reason this vrata is also called as ṣaṣṭhakāla pāraṇavrata. He also told him that you will be free from the snake body when someone answers your questions. When Bhrigu cursed Nahusha he was not visible to him. He was in jaṭā of Agastya. There was āveśa of Brahmā in Bhṛgu. Stricktly speaking the above curse was given by Brahmā only. All this was in consequence of Nahuṣa putting his foot on Agastya's head and Sachi's trick to instigate him to yoke the sages to his chariot.

Bhīma was caught by this snake. Bhīma did not try to get freed from the snake, nor he replied to the questions of Nahuṣa. He wanted to draw out the strength of the penance of Nahuṣa. He allowed the snake to get exhausted and become loose. Dharmaraja arrives and asks Nahuṣa to free Bhīma, Dharmarāja himself answers his questions. Nahuṣa asks i) who is a Brāhmaṇa ii) what is the highest principle that should be known by a seeker iii) which are the means of liberation. Dharmarāja answered these questions. Nahuṣa was freed from the body of the snake.

Pāndavas moved to Dvaitavana. Kṛṣṇa and Satyabhāmā arrived. Satyabhāmā asked Draupadi to explain strīdharmas. She explained.

Jayadratha episode

One day Pāṇḍavas went for hunting. Draupadi alone

was in āśrama. Jayadratha was going to a svayamvara by that way. He saw Draupadi sitting alone. He asked her to come with him. She refused. He forcibily took her in his chariot. Dhaumya followed. Paṇḍavas arrived. Draupadi jumped out of chariot. Koṭikāśya a companion of Jayadratha was killed. Dharmarāja asked Bhīma not to kill Jayadratha as he was the son-in-law of Dhritarāṣtra. He ran away.

Mārkaṇḍeya narrates a number of stories

Sage Mārkandeya arrived. He narrated a number of storis which can be understood if we know three layers of the language viz. Darśanabhāṣā, Guhyabhāṣā and Samādhibhāṣā. Darśanabhāṣā is again of two typs viz Lokadarśana and Pṇḍradarśana. Pāradarśana is also of two types viz Laukika pāradarśana and Vaidika pāradarshana.

Ghoṣayātrā

Duryodhana undertook Pauṇḍarikayāga. This was a substitute for Rājasūyayāga. As one and the same family was not eligible to perform Rājasūyayāga twice he had to go by Pauṇḍarika yāga. In order to display his wealth and the poverty of Pāṇḍavas Duryodhana organised ghoshayātra. He proceeded to take bath in the lake at Kāmyakavana close to the āśrama of Pāndavas. However, the Gandharva Chitrasena had already taken position of the lake. When Duryodhana tried to enter forcibly he was held. Duryodhana's brothers, Shakuni etc

were also dragged out. Duryodhana's servants appealed to Pāṇḍavas to get him released. Dharmarāja was performing one day sacrifice. Therefore, he deputed Bhīma and Arjuna to get Duryodhana released. He said when a third party attacks us we hundred and five brothers are one.

Duryodhana felt deeply humiliated as he had to take the help of Pāṇḍavas. He started a fast unto death i.e. prāyopaveśa. He asked Duśśāsana to take charge of the kingdom. Duśśāsana appealed to him to give up the fast. Karṇa also appealed. Karṇa said when the master is in difficulty it is the duty of the servants to help him. Pāṇḍavas are your slaves. Therefore, you need not feel humiliated if they help.

The Asuras also thought if Duryodhana withdraws Pāṇḍavas will become strong. They always support the God but not us. Therefore, we should put enthusiam at the heart of Duryodhana. They managed to get Duryodhana to Pātālaloka when he was asleep. They told him, he was a Vajrakāya and quite strong. Therefore, he should not feel depressed. Karṇa took an oath that he would not refuse to give a gift when some one asked him and would wash his feet himself until he killed Arjuna.

Karṇa gifts his kuṇḍala

Indra became alarmed. He desired to weaken Karṇa. He went to Karṇa in the form of a Brāhmaṇa and asked

for the gift of his karṇakuṇḍalas. Karṇa gave even though he knew that it was a game of Indra. Karṇa never refused to give a gift when someone asked him. In return Indra gave him Śakti āyudha. He said it would kill only one person excepting Arjuna.

Yakṣa praśna

Sometime after the release of Duryodhana a Brahmaṇa came and told them that his araṇi sticks and yajnapātra are taken away by a deer. He had put them in a cloth on the branch of a tree and a deer's horn stuck to it and it was taken by the deer. Pāndavas ran after the deer. It became invisible. They sat under a banian tree. They felt thirsty. Nakula climbed the tree and saw a pond nearby. He went to drink water. He heard the arial voice that this pond belongs to me. You should not drink the water without answering my questions. Nakula sipped the water without answering the question. He fell on the ground. Sahadeva, Arjuna and Bhīma also sipped the water without answering the questions. They all fell down one after the other. Dharmarāja came. He answered the questions. Yama had appeared in the form of Yakṣa. He was pleased with the answers of Dharmarāja and asked him to ask for the revival of the life of one of his brothers. Dharmarāja asked for the revival of Nakula. Yakṣa asked 'why he did not choose Bhīma or Arjuna, Dharmarāja said he wanted at least one son of Madri to be revived. Yama

was pleased and revived the life of all brothers. He told Dharmaraja that he himself had taken away the araṇi pātra assuming the form of a deer. He returned the aranipātra to Dharmarāja. He gave the same to the Brāhmaṇa.

Chapter XXIII

Ajñātavāsa of Pāṇḍavās

The events of Vīraṭaparva that relate to the ajñātavāsa of Pāṇḍavās are described in 23rd chapter

After completing the twelve years period of Vanavāsa Pāṇḍavas took leave of Dhaumya, other Sages and Brāhmaṇas and made up their mind to undergo ajñātavāsa. They went to capital city of Virāṭa. Before they entered the city they hid their weapons on a Śami tree in the outskirts of the city. The five Pāṇḍavas assumed the form of an ascetic, a cook, a eunuch, a charioteer, and a cowherd respectively. Draupadi assumed the form of Sairandhri i.e. a female artisan. Bhīma assumed the form of a cook for two reasons i) He never took food prepared by others ii) He did not want to reveal his great knowledge by assuming a Brāhmaṇa form. During their ajñātavāsa they did not serve Virāṭa or any person. The younger brothers of Yudhiṣṭhira served Lord Hari and their eldest brother Yudhiṣṭhira in whom also God was present by the name of Yudhiṣṭhira.

One day a wrestler who had become invincible by the boon of Śiva came to Virāṭa's city. The wrestlers maintained by Virāṭa were not able to meet his challenge. The ascetic i.e. Yudhiṣṭhira suggested to King Virāṭa that the cook who had the skill in wrestling well could be asked to wrestle with him. The cook i.e.Bhīma, wrestled with him and killed.

Kīchaka is killed

Ten months after Pāṇḍava's stay at Virāṭa's palace, Kīchaka, the brother of Queen Sudeṣṇā came. He was away to conquer the neighbouring kings . When he saw Sairandhri he was captivated by her charm. He asked his sister Sudeṣṇā to send her to him. Sudeṣṇā tried to prevent him. Ultimately she was forced to send her. When Sairandhri went to Kīchaka's place he tried to drag her. She pushed him aside and quickly started. Kīchaka chased running behind her and tried to kick her. She prayed Lord Nārāyaṇa present in Sūryamaṇḍala. He sent a demon Heti who came in an invisible way. Vāyu entered into this demon and pushed Kīchaka to the ground. Bhīma angrily looked at a tree. Yudhiṣṭhira prevented him. During that night Draupadi met Bhīma and told him to take some action. He advised her to tell Kīchaka that she would meet him in the Dance hall when nobody would be present there. Accordingly Kichaka was anxiously waiting for her in the Dance hall. Bhīma pounced on him and killed him. When Kīchaka

was killed his one hundred and five brothers tried to tie and burn Draupadi, Bhīma killed them also. Sudeṣṇā asked Draupadi to leave the palace as she was afraid of her. Draupadi asked her to wait for another thirteen days.

Duryodhana attacks Virāṭa kingdom to trace Pāṇḍavas

The spies of Duryodhana who were in search of Pāṇḍavas did not find them anywhere. They only reported that Kīchaka was killed by someone. On hearing this Duryodhana planned to attack Virāṭa's kingdom as he thought that without Kīchaka Virāṭa was weak. Suśarma the king of Trigarta and an ally of Duryodhana proceeded first and attacked Virāṭa's capital city from the Southern side and captured the cows fo Virāṭa. King Virāṭa confronted him. Excepting Arjuna, other Pāṇḍavas followed him. Virāṭa was held by Suśarmā. Bhīma attacked Suśarmā and held him. Yudhiṣṭhira asked Bhīma to release him.

The next day Duryodhana proceeded with Bhīṣma,Droṇa and others and attacked from the northern side and captured the cows. He had two objectives in mind i) To trace Pāṇḍavas ii) Subdue Virāṭa in the absence of Kīchaka. On learning this attack Arjuna proceeded with Uttarā. He took his gāṇḍiva and the flag with the emblem of Hanuman. He won back the cows

fighting with the Kaurava Maharathikas individually and also collectively. He employed Sammohana astra and made the Kauravas unconscious. He took away their royal clothes except that of Bhīṣma. He cut the chariot of Bhīṣma to pieces. When he returned Virāṭa said that his son brought the victory. Yudhiṣṭhira said Brihannalā i.e., Arjuna, brought the victory. Virāṭa hit him on the forehead with the dice. The next day morning the Pāṇḍavas revealed their true nature. Virāṭa requested Yudhiṣṭhira to sit on the throne and honoured all of them. He offered his daughter Uttarā to Arjuna. However, Arjuna said he would accept her for his son Abhimanyu. A messenger was sent to bring Śrī Kṛṣṇa, Balarāma and Abhimanyu. Abhimanyu's marriage was performed with all pomp.

Duryodhana returned to Hastināpur and argued with Bhīṣma and Droṇa that since Arjuna was traced before the completion of ajñātavāsa Pāṇḍavas should undergo vanavāsa again for twelve years . Bhīṣma and Droṇa did not agree. If one goes by Chāndramāna one year was completed. But if one goes by Sauramāna it was not complete. In respect of counting months and the year Chandramāna had to be followed. Hence, one year was complete. However, Duryodhana insisted that one year was not complete and refused to return their portion of the kingdom to them.

II

The efforts for peace and preparation for War

Twenty fourth chapter describes the efforts to peace and preparation for war. Drupada sends his priest to Dhṛtarāṣṭra with the consent of Śrī Kṛṣṇa to advise him to settle the matter peacefully. He meets Dhṛtarāṣṭra in the presence of Bhīṣma and Droṇa and advises him not to have any confrontation with Pāṇḍavas. 'Śrī Kṛṣṇa is their leader, Bhīma and Arjuna are great warriors, Bhīma has already killed jarāsandha the invincible person, he has killed three crores of Rākṣasas who were present at holy places and were troubling the piligrims, he has killed jaṭāsura. Therefore, give their share of kingdom to them without any confrontation.' Dhṛtarāṣṭra did not agree.

When war became inevitable both the parties started preparation. Both Duryodhana and Arjuna proceeded to meet Śrī Kṛṣṇa who was pretending sleeping. Arjuna sat at his feet. When Śrī Kṛṣṇa got up he first saw Arjuna. He told Duryodhana that you have come first but I saw Arjuna first, therefore, I would like to treat you two on equal footing. I offer my help to one and send the Yādava army to the help of the other. You choose one of them. Duryodhana chose the army and Arjuna chose Lord Śrī Kṛṣṇa himself. Duryodhana did not realise the supreme divine personality of Lord Kṛṣṇa while Arjuna was always conscious of his divine supremacy. Duryodhana went to Balarāma also. He did not agree

to help him.

Duryodhana gathered eleven akṣauhiṇi army while there was seven akṣauhiṇi army on Pāṇḍava side. In the Pāṇḍava army Virāṭa, Drupada, Kaikaya, Dhṛṣṭaketu, son of Jarāsandha, king of Kaśi, Purujit, Kunti bhoja and Sātyaki were prominent. In the Kaurava's army Vinda, Anuvinda, Jayatsena, Kaḷinga, Ambaṣṭha, Śrutāyudha, Saindhava and Alambusa were prominent. Bhagadatta was especially invited by Duryodhana. Bhīṣma, Droṇa and Kṛpa joined Duryodhana to please Dhṛtarāṣṭra. Śalya wanted to join Pāṇḍavas, however, Duryodhana had arranged grand reception for him all along his way. Without knowing as to who had arranged it Śalya declared that he would support him who has arranged this reception. Consequently he had to join Duryodhana. Before he joined him he went to Pāṇḍavas to seek their endorsement. Arjuna suggested to him that he should humiliate karṇa at a critical time.

While preparation for war were going on as stated above, Dhṛtarāṣṭra sent Sanjaya to impress upon Pāṇḍavas that fighting with their brothers i.e. Kauravas, is not a dharma. Draupadi and Bhīma had already told Yudhiṣṭhira that to pardon evil persons is adharma. It is a duty of Kṣatriyas to fight when they are in a difficult situation. They should not beg for their requirements like Brāhmaṇas. Yudhiṣṭhira told Sanjaya accordingly. Śrī Kṛṣṇa also endorsed it. Sanjaya returned and reported

to Dhṛtarāṣṭra. He censured him for his wrong approach and went away. Then, Dhṛtarāṣṭra called Vidura and asked his opinion. He also said that giving their share of kingdom to Pāṇḍavas is the right course. Otherwise all your children will perish. However, Dhṛtarāṣṭra did not make up his mind to agree with this suggestion. Instead, he asked him about the supreme God to enable him to wash off his sins. Vidura remembered Sanātana. He came and taught about the supreme God Viṣṇu. He also told that the supreme God will not help evil persons. Next day Sanjaya reported his discussion with Yudhiṣṭhira in the presence of all Kauravas. Even then, Dhṛtarāṣṭra did not agree to give the kingdom to Pāṇḍavas.

Yudhiṣṭhira had told Sanjaya that if Dhṛtarāṣṭra agrees to give us the kingdom, then, you come or send the message through Vidura. Both of them did not come. Then he consulted Śrī Kṛṣṇa. Śrī Kṛṣṇa offered to go himself and propose what is good for both the parties. If they do not agree then they deserve to be destroyed. At this stage Bhīma said let not the entire race be destroyed for our sake. We are prepared even to work under Kauravas to save the race. Though he was capable of destroying the Kauravas and desired to destroy them he said so to elicit the popular opinion. Śrī Kṛṣṇa retorted that destroying Kauravas is dharma. Bhīma said I am strong enough to do so. Kṛṣṇa said you are very

strong and praised Bhīma. The verse in which Bhīma's remark is given suggesting his readiness to work under Kauravas to save the race has a double meaning. It also states that Duryodhana is responsible for the destruction of the race. After we kill him we take care of the race on this earth. Therefore, both Bhīma and Śrī Kṛṣṇa were for the war and destruction of the Kauravas. There was never any disagreement between them. Śrī Kṛṣṇa convinced Arjuna also about the necessity of war. Nakula asked Śrī Kṛṣṇa to be tactful without realising that Śrī Kṛṣṇa was supreme and needed no advice. Sahadeva supported war. Draupadi said those who have stolen our kingdom must be put down. Therefore, do not make any peace proposal.

Śrī Kṛṣṇa visits Hastinapura

Śrī Kṛṣṇa proceeded to Hastināpura with Sātyaki. As he proceeded people welcomed with flowers all along his way. Bhīṣma, Droṇa and all distinguished citizen received him. Śrī Kṛṣṇa entered Dhṛtarāṣṭra's palace. He received the hospitality of Dhṛtarāṣṭra. Though he went to Duryodhana's residence he did not receive any hospitality from him. He went to Vidura's residence and in the evening went to Kunti's residence. He did not go to the residences of Bhīṣma. etc as they had been indifferent when Draupadi was humiliated.

Next day he was invited to the Assembly hall and was offered a golden seat. After exchanging the courtesy

greetings he told Dhṛtarāṣṭra that he should give back the kingdom to Pāṇḍavas. This will be for the welfare of the race and your children. Dhṛtarāṣṭra said my son does not listen and you directly advise him. Duryodhana did not care for Śrī Kṛṣṇa's advice and he left the hall with his associates to plan the arrest of Śrī Kṛṣṇa. Sātyaki and Kṛtavarma overheard the plan and informed Śrī Kṛṣṇa. Śrī Kṛṣṇa told Dhṛtarāṣṭra I am everywhere and I cannot be arrested. Dhṛtarāṣṭra called his sons. Śrī Kṛṣṇa revealed his Viśvarūpa. Dhṛtarāṣttra, Bhīṣma, Droṇa,. Vidura and Sanjaya saw it. Duryodhana's vision was blurred by the flash of the lustre of the divine personality of Viśvarūpa. He the blindness of Dhṛtarāṣṭra.

Śrī KṛṣnaÏ visited Kunti's residence again. She told him to ask Yudhiṣṭhira to fight. Then, he went to Karṇa, took him away on a chariot and told him that he is a son of Kunti and invited him to join Pāṇḍavas in the battle. Karṇa did not agree. He also told Aśvatthāma to be friendly with Pāṇḍavas. He agreed to be so until his father's death.

Kunti met Karṇa and asked him to join Pāṇḍavas. He did not agree but told her that excepting Arjuna he will not kill other Pāṇḍavas. Sūrya also appeared and told Karṇa to join Pāṇḍavas. He did not agree. He told Kunti whether I die or Arjuna is killed she will have five children.

III

The ten days battle under the Commandership of Bhiṣma

Twenty fifth chapter describes the events on the battle field on first ten days when Bhiṣma led Kaurava's army. It begins with a summary of Gītopadeśa. It is well known that when Arjuna hesitates to fight on seeing the his gurus, relatives and others closely associated with him, Śrī Kṛṣṇa delivered Gītopadeśa and made him to realise that everything is under the control of Supreme God and he has to discharge his duty in dedication to him. This message is briefly summarised here.

सेनयोरुभयोर्मध्ये रथं स्यापय मेच्युत ।
इत्युक्तः स तथा चक्रे पार्थोपश्यंश्च बान्धवान्
विससर्ज धनुः पापाशङ्की तत्राह माधवः ।
स्वधर्मो दुष्ट दमनं धर्मज्ञानानुपालनम् ।
क्षत्रियस्य तमुत्सृज्य निन्दितो यात्यधो ध्रुवम् । (२५-२,३)
यतः प्रवृत्तिः भूतानां येन सर्वमिदं ततम्
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।
न च शोकस्त्वया कार्यो बन्धूनां निधनेच्छया
देहस्य सर्वथा नाशादनाशात् चेतनस्य च (२५-४,५)
ज्ञात्वैषां निधनाद्यं च जीवादेरस्वतन्त्रताम् ।
अस्वातन्त्र्यान्निवृत्तौ च मामनुस्मरयुध्यच । (२५-९)
अथदिव्यदृशं तस्य दत्वा व्याप्तं निजं वपुः
दर्शयामास भगवान् यावत्यर्जुनयोग्यता (२५-१५)

तेनानुशिष्टः पार्थस्तु सशरं धनुराददे (२५-१७)

Then follows a detailed description of the fighting. An important point of this description is that the role played by Bhīma is prominently presented and it is especially pointed out that it is he who was mainly responsible for the victory at all fronts. Another point is that the role played by the younger generation viz. the sons of Draupadi, the sons of Virāṭa, Ghaṭotkacha Abhhimanyu is described in greater detail.

On the very first day there was confrontation between Droṇa and Drupada, Sātyaki and Kṛtavarma, Duśyasana and Sahadeva, Vikarṇas and the sons of Draupadi. This kind of Dual went on all along. Bhīma halted Bhīṣma, Droṇa and Bhagadatta. Śalya killed Uttara Kumara the son of Virāṭa. Bhīṣma killed Śveta.

Karṇa did not participate in the battle so long as Bhīṣma was the commander as he was humiliated by Bhīṣma as ardha-ratha. Dhṛṣṭadyumna confronted Bhīṣma on the second day. Bhīma and Arjuna did not confront him out of reverence.

Śrī Kṛṣṇa takes Chakrāyudha

On the third day when Śrī Kṛṣṇa found that Arjuna is dealing with Bhīṣma leniently he himself took his Chakrāyudha and proceeded towards Bhīṣma raising his arms. On seeing this both Bhīṣma and Arjuna appealed

to him and Śrī Kṛṣṇa withdrew. According Māhabhārata Śrī Kṛṣṇa took Chakrāyudha on the 3rd day and proceeded raising his arms on the 9th day.

These two are stated together here. Holding Chakra was intended to justify Bhīṣma's statement that he will make Śrī Kṛṣṇa to take his Chakrāyudha. Then Bhīṣma and Arjuna fought bitterly. Bhīṣma killed ten thousand charioteers and withdrew for the day.

On the fourth day Bhīma killed twenty five sons of Dhṛtarāṣṭra. Duryodhana was heavily hit by the arrows of Bhīma and was profusely bleeding. Duryodhana expressed his dejection to Bhīṣma. Bhīṣma told him that Pāṇḍavas are not ordinary men. They are the deities born to remove the burden of evil men on the earth. Duryodhana did not take it seriously. Bhīṣma gave him certain medicinal plants. He applied the same and resumed the war next day.

On the fifth day a fierce battle was again resumed. Dhṛṣṭadyumna employed Sammohana astra and made the brothers of Duryodhana unconscious. Droṇa employed Vijñāna astra and revived them. Dhṛṣṭadyumna and Kṛtavarma bitterly fought against each other. Bhuriśrava killed ten sons of Sātyaki.

On the sixth day Bhīṣma and Arjuna bitterly fought against each other.

On the seventh day Bhīma destroyed the chariot of Bhhiṣma. Bhagadatta attacked Bhīma. Bhīma's son Ghaṭotkacha intervened. He assumed four forms, entered into four elephants viz., Airavata, Arjuna, Vāmana, Mahapadma and killed the elephant Supratika of Bhagadatta.

On eighth day Iravanta son of Ulupi killed six brothers of Śakuni. Duryodhana asked Alambusa to attack Irāvanta. Irāvanta took the form of a snake and Alambusa took the form of Garuḍa and killed him. On seeing this Ghaṭotkacha attacked Alambuṣa. He ran away. Then Duryodhana himself confronted Ghaṭotkacha. At this stage Droṇa, Śalya, Aśvatthāmā Kṛpa Kṛtavarmā arrived. Ghaṭotkacha threw a large number of arrows from over the sky. Droṇa became unconscious. Kauravas ran away. Duryodhana asked Bhīṣma how to defeat Ghaṭotkacha. He asked him to depute Bhagadatta to fight with Ghaṭotkacha. Bhagadatta confronted Ghaṭotkacha. He threw the weapon śūla on him. Bhīma also joined the fighting. He stopped Bhagadatta's Supratika elephant. Kṛṣṇa also arrived with Arjuna to take away his Vaiṣṇava astra. Bhagadatta ran away. During that night Duryodhana went to Bhīṣma and told him that he is not doing his best and is lenient to Pāṇḍava army. Bhīṣma said excepting Śikhanḍi he will kill the enitre Pānchala army.

On the 9th day Bhīṣma started fighting fiercely he

killed fourteen thousand soldiers of Pānchala. Karuṣa etc. Abhimanyu proceeded towards Bhīṣma. Alambusa prevented him. Droṇa killed Śankha the son of Virāṭa. Finding that Bhīṣma is furious and there will be large destruction of their army Yudhiṣṭhira with his brothers and Śrī Kṛṣṇa approached Bhīṣma at night and asked him to tell the way in which he could be killed. In a way Pāṇḍavas desired to take his permission to kill him. He told them that placing Śikhanḍi before him they can kill him.

Arjuna throws arrows at Bhiṣma from behind Śikhandi

On the tenth day Śikhanḍi stood in front of Bhīṣma and Arjuna stood behind him. Duśśasana also stood before Bhīṣma to protect him. Bhīma halted Droṇa, Aśvatthāmā Duryodhana, Bhagadatta, Kṛpa, Śalya. Yudhiṣṭhira was halted by Śakuni, Dhṛṣṭadyumna was halted by Jayadratha. Pushing aside Śakuni and others, Pāṇḍavas, Virāṭa, Drupada went near Bhīṣma. Protected by Arjuna Śikhanḍi threw arrows at Bhīṣma. Bhīṣma did not hit back. Arjuna destroyed the bow of Bhīṣma. Yudhiṣṭhira and all others also threw arrows at him. He fell on the ground. Bhīma rushed at Bhīṣma. Keeping their weapons all others also went near Bhiṣma. He instructed them to return to their camp and they returned. Next day they came. Bhīṣma asked for water. Arjuna employed Vāruṇastra and gave him water. He had

already given the pillow of three arrows. Bhīṣma advised Duryodhana to realise the strength of Pāṇḍavas and the support of Śrī Kṛṣṇa to them and make peace with them. However, Duryodhana returned without saying anything.

Dhṛtarāṣṭra who came to know all this through Sanjaya felt very unhappy.

IV

Droṇa takes charge as Commander-in-chief

On the eleventh day Droṇa was made the commander in chief. Karṇa also joined him. Duryodhana asked Droṇa to arrest Yudhiṣṭhira. Droṇa initiated a bitter fighting and tried to arrest Yudhiṣṭhira. However, Arjuna made a counter attack and foiled the effort of Droṇa arresting Yudhiṣṭhira. Bhīma also gave tough fight. On that night Duryodhana expressed his displeasure to Droṇa for not arresting Yudhiṣṭhira. Droṇa suggested, "if Arjuna was diverted from the main field of the battle Yudhiṣṭhira could be arrested".

On the twelth day Suśarma and Samśaptakas were asked to take away Arjuna to some other area of the battle field. Satyaratha, Satyavarma, Satyavrata, Satyeṣu and Satyakarma were called Samśaptakas as these had taken an oath to kill Arjuna in the presence of a ritual fire. They took Arjuna aside and started fighting. In the meanwhile, Duryodhana asked Bhagadatta to comfront Bhīma. Bhīma hit the elephant Supratika of Bhagadatta.

Śrī Kṛṣṇa saw this confrontation between Bhīma and Bhagadatta. He thought Bhagadatta might employ vaiṣṇavāstra which he alone could pacify. Therefore, he started to come to this area with Arjuna. The Samśaptakas tried to prevent Arjuna. He employed Sammohana astra and moved towards Bhagadatta. Arjuna and Bhagadatta started fighting. Bhagadatta employed vaiṣṇavastra.

Śrī Kṛṣṇa received it and it became Vaijayanti mālā. Arjuna hit at Bhagadatta and his elephant Supratika. Both died. Arjuna killed Achala and Vriṣika the two younger brothers of Śakuni. Śakuni employed certain magical weapons. Arjuna destroyed them. Śakuni ran away. Aśvatthāmā killed Nīla. Bhīma destroyed the horses of Aśvatthāmā. That night Duryodhana again met Droṇa and pulled him up for not arresting Yudhiṣṭhira.

Droṇa said "when Arjuna is away I will arrest Yudhiṣṭhira or at least I will kill a person who is equal to him".

Abhimanyu enters into Chakravyuha

On 13th day Droṇa prepared Padmavyūha in which nobody could enter without reciting Viṣṇu mantra. Arjuna was diverted to the other area of battle field by Samśaptakas. Bhīma did not want to recite Viṣṇumantra for a Kāmyaphala. The other Pāṇḍavas did not know. Abhimanyu only knew. Therefore, Yudhiṣṭhira asked him

to enter. Accordingly Abhimanyu entered. The others followed but were prevented by Jayadratha. When these were fighting with Jayadratha, Abhimanyu entered deep in Padmavyūha. Droṇa, Duryodhana, Karṇa, Śalya, Aśvatthāmā and Kṛtavarm surrounded him. They destroyed his bow, arrows and even horses. They hit him from behind. Ultimately they killed him. Śrī Vedavyāsa consoled Yudhiṣṭhira and others. Arjuna returned defeating the Samśaptakas. He was greatly distressed by the news of the death of his son. He took an oath that he would kill Jayadratha before the sunset the next day. If he was not able to kill him within the stipulated time he would offer himself to fire. At that night he had a dream. During that dream he was taken by Śrī Kṛṣṇa to Lord Śiva who strengthened Pāśupatāstra mantra already given to him. Though Śrī Kṛṣṇa himself could have fully protected him he wanted that the bestower of this astra should protect him.

The next day Droṇa arranged Sakatābja Chakravyūha to protect Jayadratha. He himself stood at the entrance. Karṇa Aśvatthamā Kṛpa, Śalya also were ready to protect Jayadratha. Arjuna arrived on his best chariot. First he defeated Durmarṣaṇa and Duśyāsana. Then he pushed aside Kṛtavarma. He killed Vinda and Anuvinda. These were the kings of Avanti country. These were different from the brothers of Duryodhana of the same name. Arjuna killed Sudakṣiṇa and Ambaṣtha. Srutāyudha

attacked him. Arjuna cut his arms. Srutāyudha's mace fell on the shoulders of Śrī Kṛṣṇa. It hit back the head of Srutāyudha and his head was cut into pieces. Varuṇa had given this mace to him with the condition that if he employs it on a person who is not fighting, his head will be cut into pieces. Droṇa gave a special armour to Duryodhana. Arjuna cut his palm as it was not covered by the armour. Arjuna fought with Karṇa, and Aśvatthamā also who were protecting Jayadratha.

Droṇa entered into Pāṇḍavas army and confronted Yudhiṣṭhira. He tried to arrest him. Satyajit, the son of Drupada prevented him. Droṇa killed him. Sahadeva took away Yudhiṣṭhira on his chariot. Dhṛṣṭaketu, Saibya, Brihatkṣatra etc. attacked Droṇa. He killed all of them.

Alambusa attacked Bhīma's followers. Bhīma employed tvāṣṭra weapon. Invisible arrows came out of it and pierced Alambuṣa. He ran away. Ghaṭotkacha followed him. He fought with him in the sky. He pushed him to the ground and killed him.

Kṛtavarmā attacked Pāṇḍavas army. He defeated Pānchala army, Nakula and Sahadeva. Bhīma threw Śakti weapon at Kṛtavarma. Sātyaki killed the horses of Kṛtavarmā. He ran away.

Bhūriśrava attacked Sātyaki. He fell on the ground. Bhūriśrava raised his sword to kill Sātyaki. Arjuna cut his arms. Sātyaki killed him.

Arjuna's horses were tired. He created water by employing Varuṇāstra. Śrī Kṛṣṇa made them to drink water.

Yudhiṣṭhira became anxious about Arjuna on not hearing the sound of Gāṇḍīva and hearing only the sound of Pāñchajanya. He asked Bhīma to proceed to protect Arjuna. Bhīma asked Dhṛṣṭadyumna and Sātyaki to take care of Yudhiṣṭhira and proceeded. Droṇa prevented him. Since, Bhīma considered Droṇa like his father he was dealing with him leaniently. Now that he was preventing him to go near Arjuna, he destroyed his chariot. Droṇa went away to make an effort again to arrest Yudhiṣṭhira.

When Bhīma proceeded, twelve sons of Dhṛtarāṣṭra viz. Vinda-Anuvinda and others confronted him. He cut their heads. The other sons Chitrasena, Vivimśati etc. ran away. Kṛtavarmā also came in the way. Bhīma hit him hard. Finally Bhīma reached Arjuna and Śrī Kṛṣṇa, and he was very happy to meet them.

On finding that of Bhīma arrived Karṇa and Vikarṇa and others came. Bhīma killed Vikarṇa and Chitrasena, and destroyed Karṇa's chariot. Karṇa fought twenty one times and was defeated. On twenty second time Karṇa came with his special bow vijaya given by Paraśurāma. Bhīma cut the new kavacha and kundala of Karṇa. Paraśurāma had told Karṇa that you would defeat all those with whom you do not fight with a spirit of

competetion. Out of respect for these words of Paraśurāma Bhīma slackened his attack. Karṇa abused him saying that he was only good for eating, he better go to dining hall rather than the battle field. "Bhīma did not take away the Śakti ayudha of Karṇa as he knew the divine plan that Ghaṭotkacha is to be killed by it".

Arjuna kills Jayadratha

Karṇa moved towards Arjuna. Śrī Kṛṣṇa asked Sātyaki to fight with him. Karṇa went away to protect Jayadratha. Aśvatthāmā also protected him. It became difficult for Arjuna to move towards Jayadratha pushing aside Aśvatthāmā. Śrī Kṛṣṇa brought about the darkness to veil the sun. Seeing the darkness Droṇa and others thought that the sun had set. Jayadratha thought Arjuna was not able to fulfil his oath and came out. Arjuna pretended to enter into the fire and cut the head of Jayadratha. Śrī Kṛṣṇa asked him not to drop it on the ground and drop it in the hands of Jayadratha's father. Accordingly Arjuna dropped it in the hands of Jayadratha's father who was engaged in the evening prayer. The father dropped it on the ground. Consequently his head was shattered into thousand pieces. Śri KÏṛṣna himself had given a boon to his son that the head of the person who drops the head of Jayadratha would be broken into thousand pieces. Now, it recoiled on him only. Then Śrī Kṛṣṇa withdrew the darkness and blew pānchajanya conch.

Aśvatthāmā and Karṇa tried to attack Bhīma and Arjuna. They were defeated. Duryodhana also confronted the Pāṇḍava army. They were all defeated. Duryodhana again complained to Droṇa that he was not keeping up his promises. Droṇa promised that he would fight day and night. By this time seven akṣauhiṇi army were killed in the two armies. Out of this Bhīma had killed three akṣauhiṇī and Arjuna two.

During the night a terrible fight between Karṇa and Bhīma took place. A bitter fight between Aśvatthāmā and Ghaṭotkacha also took place. In the meanwhile Karṇa came. Ghaṭotkacha started fighting with him. The demon Alambuṣa and Alayudha also came. Ghaṭotkacha killed them also. Karṇa employed Śakti āyudha against Ghaṭotkacha and killed him. Yudhiṣṭhira was unhappy at the death of Bhīma's son. Śrī Vedavyasa arrived and consoled him.

As the night advanced the army felt sleepy. They slept on horses, elephants and wherever they were with the weapons in their hands. Arjuna permitted them to sleep until moonlight spread.

When the moonlight spread they again started fighting. Sātyaki killed Bhūriśravas and Somadatta.

Bālhika employed Śataghni weapon against Bhīma. Bhīma killed him by his mace. Balhika had requested Bhīma to kill him to enable him to attain higher world.

Droṇa collapses on the ground on hearing the death of Aśvatthāma :- Dhṛṣṭadyumna kills Droṇa :-

On fifteenth day Droṇa entered into Pānchala's army and started fighting fiercely. He killed Virāṭa and Drupada. Bhīma protected Dhṛṣṭadyumna. Droṇa employed Brahmāstra and killed Purujit, Kuntibhoja and others. Bhīma, Arjuna and Sātyaki kept away Aśvatthāma, Karṇa, Duryodhana, Śalya, Kṛtavarmā and Kṛpa from Droṇa. Bhīma killed an elephant of the name Aśvatthāmāā of Mālava king. Yudhiṣṭhira loudly announced that Aśvatthāmā was killed. He added in a whispering way that it was an elephant. Droṇa was extremely unhappy. He sat down. Vasiṣtha and other sages asked him to stop earning his livelihood by destructive activity. Dhṛṣṭadyumna rushed towards him and cut his head. Droṇa left this mortal world.

Aśvatthāmā arrived. He employed Nārayaṇa astra. Śrī Kṛṣṇa asked Pāṇḍavas to offer Pranāmas to this astra and escape. All others followed Śrī Kṛṣṇa's instructions. However, Bhīma did not follow. The astra fell on the head of Bhīma, a fire erupted around. Arjuna covered Bhīma by Vāruṇa astra. Śrī Kṛṣṇa and Arjuna entered into the chariot of Bhīma and brought him out of chariot. The fire of Nārayaṇa astra did not burn these three. Nārayaṇastra has to be respected by all. However, when an enemy employs it a Kśatriya has to fight it. Therefore, Bhīma did not offer praṇāma to it. Moreover

Vāyu is abhimani of the Astra and hence the fire did not hurt him. Then Aswatthāmā employed Āgñayastra which destroyed one akṣauhini of Pāṇḍavas army. Arjuna escaped with the help of Śrī Kṛṣṇa. Aśvatthāmā became disgusted by this and threw away his bow. Śrī Vedavyāsa consoled him and asked to continue to fight.

V

Karṇa is installed as Commander-in-chief:

Twenty Seventh chapter describes the battle on sixteenth and seventeenth days and the death of Duśśāsana and Karṇa.

After the death of Droṇa Karṇa was appointed as commander-in-chief with the consent of Aśvatthāmā. A fierce battle continued between Kaurava and Pāṇḍava armies. Bhīma killed Kṣemadhurti. Aśvatthāmā was enraged by this and attacked Bhīma. However, Bhīma strongly encountered him. Aśvatthāmā retreated. Duryodhana attacked Yudhiṣṭhira. Yudhiṣṭhira cut down his chariot. He was taken away by Kṛpa. Sātyaki fought with Vinda and Anuvinda of Kekaya country and cut the heads of both of them. Dhṛṣṭadyumna was attacked by Kṛpa. Yudhiṣṭhira protected him. Karṇa closed the battle for the day.

On seventeenth day Karṇa asked Duryodhana to appoint Śalya as chariot driver. When Duryodhana asked Śalya to take up that task Śalya pretended to be

unwilling. Duryodhana consoled him saying a chariot driver is expected to be superior to charioteer in intelligence, strength and courage and gave the example of ŚriKṛṣṇa. Śalya agreed on the condition, if he would talk in a derogating way of Karṇa or Duryodhana for their own good they should bear with it. Karṇa said "I will reward the person who will bring Arjuna before me". Śalya narrated the brave achievements of Arjuna and advised Karṇa not to compare himself with him. When the battle commenced Karṇa first attacked Yudhiṣṭhira. Bhīma attacked Duryodhana to counteract it. Śalya advised Karṇa to take care of master first. Karṇa talked ill of Śrī Kṛṣṇa and Yudhiṣṭhira. Bhīma desired to cut his tongue. However, Śalya advised him not to mutilate him now, since, he is destined to die at the hand of Arjuna.

Aśvatthāmā entered the army of Pāṇḍavas. He attacked Yudhiṣṭhira, Dhṛṣṭadyumna, Nakula, Sahadeva and Sātyaki. He cut down their chariots. Then, he confronted Arjuna, there was a fierce battle between the two. The king of Pāṇḍya intervened. Aśvatthāmā cut his head. Arjuna killed Dantadhāra. Dhṛṣṭadyumna arrived with his army. Aśvatthāmā finally attacked him. Bhīma and Arjuna counteracted him. He left the place. Kṛtavarmā confronted Dhṛṣṭadyumna.

Duryodhana started fighting with Nakula and Sahadeva. Yudhiṣṭhira prevented him. Karṇa attacked

Bhīma. Karṇa's son Suṣeṇa was killed by Bhīma. Karṇa was enraged by this and attacked Yudhiṣṭhira. Bhīma attacked Duryodhana. Śalya asked Karṇa to take care of Duryodhana. Karṇa went towards him. Yudhiṣṭhira returned to the camp.

Duśyāsana confronted Dhṛṣṭadyumna. Aśvatthāmā fought against Arjuna. Bhīma finally attacked Kaurava army. Karṇa was enraged by this and threw his Bhargava weapon on Bhīma. It did not make any impact on Bhīma by the grace of Paruśurāma. Arjuna went to Bhīma to escape from it on the advice of Śrī Kṛṣṇa. Bhīma asked Arjuna to go to the camp and meet Yudhiṣṭhira.

Yudhiṣṭhira scolds Arjuna

Arjuna went to Yudhiṣṭhira with Śrī Kṛṣṇa. Yudhiṣṭhira asked him whether he had killed Karṇa. Arjuna said he was yet to be killed. Yudhiṣṭhira was upset he scolded Arjuna and said that he was incapable of weilding gāṇḍīva, better give it to Śrī Kṛṣṇa who would kill Karṇa and asked to withdraw from the battle field and told that Bhīma would kill Karṇa. On hearing these remarks Arjuna took his sword and proceeded to kill Yudhiṣṭhira. He told Śrī Kṛṣṇa that he had taken an oath that if anyone asked him to hand over gāṇḍiva he would kill him.

i) भृशं विनिन्द्य बीभत्सुमाह कृष्णाय गाण्डिवम् ।
देहि पुत्रं स राधाया ह निष्यति न संशयः

अथवा भीम एवैनं निवृत्ते त्वयि पातयेत् ।
त्वं तु कुन्त्या वृथा सूतः क्लीबो मिथ्याप्रतिश्रवः ।
(२७-११४,११५)

ii) तमाह गाण्डिवं दातुं यो वदेत् तद्वधो मया
प्रतिज्ञातः ततो हन्मि नृपम् (२७-११८)

Kṛṣṇa said, "it is true that standing by your word is dharma but its implementation should be made in the right way. Killing an elderly person like Yudhiṣṭhira is adharma. Therefore, a way has to be found out by which the adharma is avoided and your word is also kept". He suggested that Arjuna should humiliate Yudhiṣṭhira by improper words which would amount to killing him. On this advice Arjuna scolded Yudhiṣṭhira as "you are a coward, ungrateful and deceptive", and then took his sword to kill himself. He thought that scolding the elders was a sin and killing himself was a retribution for it. Śrī Kṛṣṇa told him that self-glorification is as good as self killing and he should go by this method. Yudhiṣṭhira was very much annoyed. When Arjuna scolded him and told Arjuna that you better kill or else I will retire to forest. Śrī Kṛṣṇa explained the reason for Arjuna scolding Yudhiṣṭhira and his self-glorification and consoled him. Arjuna begged his pardon.

iii) सत्यस्य वचनं श्रेयः सत्यज्ञानं च दुष्करम् ।
यत् सतां हि त मत्यन्तं तत्सत्यमिति निश्चयः ।।
धर्मस्य चरणं श्रेयो धर्मज्ञानं च दुष्करम् ।

यः सतां धारको नित्यं स धर्म इति निश्चयः ।।

(२७-११९,१२०)

iv) तस्मात् सद्धारको धर्मः इति कृत्वा विनिश्चयम् ।
मा नृपं जहि सत्यं त्वं कुरु वाचं तिरस्कुरु (२७-१२३)
इत्युक्तो बहुधा निन्दन् क्रोधादेवार्जुनो नृपम् ।
त्वं नृशंसः कृतघ्नश्च निर्वीर्यः पुरुषं वदः
त्वत्तः सुखं नास्ति किञ्चित् न मां गर्हितुमर्हसि
इत्यावुक्त्वा आत्मनाशाय विकोशां कृतवानासिं

v) मतिपूर्वं देहहानात् पापं महदवाप्यते
अतो मा त्यजदेहं तु कुरुचात्मप्रशंसनम्
वधो गुरूणां त्वंकारः स्वप्रशंसैव चात्मनः
इत्युक्तः सत्वहंकारात् प्रशंस स्वगुणानलम् ।

(२७-१२३,१२५,१२९,१३०)

vi) तत एतदविज्ञात् कुपितो नृपतिभृशम्
आहास्तु राजा भीमः त्वं युवा मां जहि स्वयम् ।
वनं वा विफलं यामीत्युत्तस्थौ स्वतल्पतः
तं वासुदेवः प्रतिगृह्य हेतुमुक्त्वा सर्वं शमयामास नेता
पार्थश्च भूपस्य पपात पादयोः । क्षमाय यत् सोपि
सुप्रीतिमाप ।

At the battle field, Śakuni confronted Bhīma. Bhīma pushed him to the ground and cut down his chariot. He did not kill him as he was destined to be killed by Sahadeva.

Bhima sucks the blood of Duśyāsana. Bhima is the seer of Manyusukta

Duśśasana confronted Bhīma. Bhīma cut down his chariot, pushed him to the ground and broke his chest. He sat on him pushed the sword into his chest and sucked his blood. He did not actually drink his blood but sucked upto the teeth. He gave an impression that he sucked the blood but it did not enter into his mouth beyond the teeth. While sucking the blood he contemplated Manyusūkta which glorifies God Narasimha. Manyu Sukta was known to deities only upto this time. Now it was seen by Bhīma. Therefore, he is the seer for this hymn. When Karṇa saw this, his bow fell down. He closed his eyes out of fear.

Karṇa's chariot stuck into the ground.

At this time Karṇa's son Vṛṣasena confronted Nakula. At the same time he showered arrows on Arjuna. Arjuna cut his neck and arms by one arrow. Karṇa was enraged by this and attacked Arjuna. It was a terrible battle. The deities and demons watched this battle from over the sky. Duryodhana, Aśvatthāmā and others gathered around Karṇa, and tried to protect him. Bhīma, Sātyaki etc. stood by Arjuna. Observing the terrible fighting capacity of Arjuna, Aśvatthāmā pleaded to Duryodhana that "we are already defeated on many fronts. This battle is going to destroy all of us. Enough of this enemity for Pāṇḍavas. Please seek peace with

Pāṇḍavas". Duryodhana said "it is impossible to have peace with Pāṇḍavas. Bhīma has killed my brother Duśśasana. I must retaliate". Arjuna and Karṇa exchanged all important weapons like āgñeya, Vāruṇa. Karṇa employed Sarpāstra. Śrī Kṛṣṇa pushed the chariot five feet below in the earth. The weapon hit the crown of Arjuna which was broken into pieces. Karṇa continued fighting. However, his chariot was pushed into the ground due to the curse of a Brahmaṇa. He forgot the wielding of his weapon also due to Paraśurāma's curse. Karṇa asked Arjuna to wait until his chariot was lifted up. Arjuna employed añjalikastra. Karṇa's head was severd, it flew up and fell. The head and the trunk of Karṇa's body fell apart.

VI

Twenty eighth chapter describes the battle on eighteenth day. The defeat and death of Śalya, the death of Duryodhana, Aśvatthāmā killing Dhṛṣṭadyumna and sons of Draupadi, the close of the battle and the sorrow of Dhṛtarāṣṭra and Gāndhari are described here.

After the death of Karṇa Śalya was appointed as Commander-in-chief. Śalya confronted Yudhiṣṭhira and Aśvatthāmā confronted Bhīma. The sons of Draupadi fought against the brothers of Duryodhana. Sahadeva, Nakula, and Dhṛṣṭadyumna confronted Śakuni, Ulūka and Kṛtavarmā respectively. Śalya hit Arjuna who was supporting Yudhiṣṭhira with the weapons Sūrya, Yama

and parjanya. Arjuna cut all his weapons. Yudhiṣṭhira hit Śalya with Śakti weapon and killed him. Arjuna killed Suśarma. Bhīma killed the remaining brothers of Duryodhana. Sahadeva killed Śakuni. Sātyaki arrested Sanjaya. However, Śrī Vedavyasā asked him to release Sanjaya. Sanjaya was not merely a reporter. He used to participate in the battle also.

Duryodhana tried to employ Pāśa weapon against Bhīma. Bhima cut that weapon into pieces. Duryodhana ran away to Dvaipayana lake.

Having practised Jalastambhana Duryodhana started reciting mantra inside the lake. This mantra was given to him by Durvāsa. It had the power to revive the life of all dead persons, if recited for seven days. Pāṇḍavas went in search of him. They had come to know from a hunter that Duryodhana was hiding inside Dvaipayana lake. Sanjaya also met him on the way. Duryodhana told him to inform Dhṛtarāṣṭra that he was in the lake. Pāṇḍavas reached the lake. Yudhiṣṭhira addressed Duryodhana with harsh words. Duryodhana came out. He claimed that even at this stage he would fight them either with all or with any one of them.Yudhiṣṭhira asked him to choose any one of them. Duryodhana preferred Bhīma. The two started fighting with mace i.e. gadā. In the meanwhile Balarāma arrived. He asked them not to fight. But they continued. In order to mislead Bhīma in the fight Duryodhana stood on the head raising his

thighes above. This gave an opportunity to Bhīma to hit him at the bottom of his back-bone. This point was neither above the novel nor below it. By this Duryodhana's thighs were broken. This served two purposes i) As he did not hit below navel Yuddhadharma was not violated. ii) As his thighs were broken Bhīma's oath that he would break his thighs was fulfilled. While hitting at Duryodhana Bhīma saw the Vedic hymn Riṣabha Sūkta. This narrates this event with secret meaning. Bhīma stamped with his foot the head of Duryodhana and crushed it.

Balarāma was upset by it. He rushed towards Bhīma with his plough. He raised his arms and declared that it is against dharma. Śrī Kṛṣṇa explained that "one should not hit below the navel when the opponent is moving in a circular way, or coming towards or withdrawing. In other positions hitting below navel is not adharma. Further, when the opponent tries to decieve as in the present case, it is not adharma. Moreover Bhīma had taken an oath that he would break the thighes of Duryodhana. Keeping the oath is a greater dharma, that too against a person who had shown his thigh to a respectable woman".

Even at this stage Duryodhana went on glorifying himself and cursing Śrī Kṛṣṇa. Pāṇḍavas entered into Kauravas camp took away all their wealth. Śrī Kṛṣṇa went to Dhṛtarāṣṭra, consoled him and came back to

Kauravas camp. Śrī Kṛṣṇa and Pāṇḍavas remained at that camp only, during the night, while Dhṛṣṭadyumna and others remained at Pāṇḍavas camp.

Kṛtavarmā, Kṛpa and Aśvatthāmā arrived at the place where Duryodhana was lying

Duryodhana put a handful of dust on his head and told Aswatthāmā "you take charge of the affairs now, destroy the progeny of Pāṇḍavas, beget a progeny through my wife and rule the kingdom". He agreed and entered into the forest with Kṛpa and Kṛtavarmā. He could not get sleep that night. He saw an owl killing hundreds of crows. This gave him an idea to kill the children of Pāṇḍavas. He went to Pāṇḍava's camp. Kṛpa and Kṛtavarmā also followed him. Aśvatthāmā saw Rudra at the entrance of the camp. Rudra fought with him and swallowed all his weapons. Aśvatthāmā performed a sacrifice mentally to worship God Viṣṇu offering himself as a sacrificial animal. As a result of this Rudra gave him a sword and allowed him to enter the camp. Aśvatthāmā asked Kṛpa and Kṛtavarmā to remain at the entrance and kill those who would try to escape. He went in and killed Dhṛṣṭadyumna Śikhaṇḍi and Yudhāmanyu. He killed Draupadi's sons and all other children of Pāṇḍavas excepting Sarvatrāta, the son of Bhīma through the daughter Kāśi king. This was possible because Rudra took this boy to Kailāsa. After killing the kings of Panchāla, Karuśi and Kāśi and their relatives,

Aśvatthāmā set ablaze the entire camp. However, a chariot driver of Dhṛṣṭdyumna escaped. He went to Upaplāvya and informed Draupadi about this tragic event. She came to Kauravas camp where Pāṇḍavas were resting and informed Bhīma. He rushed in search of Aśvatthāmā. Aśvatthāmā had gone to Duryodhana taking the heads of the sons of Draupadi. Duryodhana derived the satisfaction of retaliation and died. Aśvatthāmā, Kṛpa and Kṛtavarma left the place and moved in different directions.

Bhīma arrived and chased Aśvatthamā. Śrī Kṛṣṇa, Yudhiṣṭhira and Arjuna also arrived. Aśvatthāmā employed Brahmāstra against Bhīma. Arjuna replied it by brahmāstra only with the prayer 'let there be peace to Aśvatthāmā, to all living beings and to me'. Before, these Brahmāstras confronted each other, Śrī Vedavyāsa intervened and stood between them. He asked them to withdraw their Brahmāstra. Arjuna responded but Aśvatthāmā was not able to withdraw as he had lost his brahmacharya by agreeing to beget progeny through Duryodhana's wife. As he was not able to withdraw Śrī Vedavyāsa asked him to hand over his crest gem. He gave it to Bhīma and also said let this astra not affect the five Pāṇḍavas. Śrī Vedavyāsa suggested he should also say that it should not affect the only progeny of Pāṇḍavas. Aśvatthāmā insisted that he would not withdraw from him. Then, Śrī Kṛṣṇa said "you do

whatever you like but I will save the child". He did save the child and cursed Aśvatthāmā to move on the head of the people and not to be able to touch the ground. and he would also have foul smell. He appealed to Śrī Vedavyāsa to grant him his darśana whenever he desired to see him. Śrī Vedavyāsa granted his request. Aśvatthāmā went away.

While going he remembered his dream. In the dream he had killed the sons of Draupadi. Arjuna took an oath to kill him and took him to the camp. However, Draupadi asked Arjuna to release him. Arjuna took the gem from his head and released him. This dream is narrated in Bhagavata.

After the close of the battle Pāṇḍavas returned to the capital city Hastinavati with Śrī Kṛṣṇa and Śrī Vedavyāsa.

VII

Bhiṣma instructs Bhāgavatadharma to Pāṇḍavas

Twentynineth Chapter narrates Bhiṣma's instructions to Pāṇḍavas. There is an interesting discussion as to which is the highest Purushārtha.

Śrī Vedavyāsa coronated Yudhiṣṭhira as a King and Bhīma as Yuvaraja. At this stage a Tridaṇḍī sanyasi chārvāka arrived and censured Yudhiṣṭhira. He was a friend of Duryodhana. The sages cursed chārvāka. He was burnt into ashes. Yudhiṣṭhira felt very unhappy for killing Bhīṣma, Drona and Duryodhana. He thought that

he had committed a great sin. He desired to give up his kingship and exhile into the forest. Draupadi, Bhīma and Arjuna tried to convince him that he had not committed any sin. He was not convinced. He went to Bhīṣma and requested him to teach dharma. Bhīṣma asked Śrī Kṛṣṇa to teach him Dharma. Śrī Kṛṣṇa said "I will teach being present in Bhīṣma. Let the credit of teaching dharma go to you".

Bhīṣma said "to follow Bhagavata dharma is highest Dharma". He stated the essential points of Bhagavata dharma. i) Viṣṇu is supreme, everyone else is under his control ii) All other deities are his devotees iii) one should perform one's duties without aiming at any benefit iv) one should not do anything that is opposed to the devotees of Viṣṇu.

Further, Bhīṣma stated the duties of the four classes of people, i) A Brāhmaṇa should perform his prescribed duties. He should not cause any pain to anyone. ii) A Brāhmaṇa should not earn his livelihood. He should maintain himself by teaching and priestly profession. iii) A Kṣatriya should protect the people. iv) He should use sāma, dāna etc. carefully v) A Vaiṣya should undertake agriculture, commerce, money lending etc. vi) A śudra should serve the other three classes for his maintenance. vii) Brāhmaṇa has to disseminate knowledge. If a Brāhmaṇa is not available a kṣatriya or vaiṣya may do so. viii) Men of first three classes can study all lores including Vedas.

Women can study Itihāsa and Purāṇa

Bhīṣma also explained the nature of three types of persons viz. Sāttvika, Rājasa, and Tāmasa. i) The tāmasa persons do not consider Viṣnu as supreme. They treat him as equal to other deities. They also do not consider Viṣṇu as possessing infinite number of qualities. They distinguish between his mūlarūpa and avatārarūpa. They think that Viṣṇu undergoes pleasure and pain, birth and death in avatārarūpas. These people will fall into deep darkness. ii) Middle level people will be born again and again as men. iii) Those who have firm and right knowledge are superior people. These attain liberation.

Relative superiority of Puruṣārthas

After listening to this discourse, Yudhiṣṭhira asked: "Among the purushārthas which is superior". Vidura said "Dharma is superior". Arjuna said "Artha is superior. Artha is of two types viz.,daiva and mānuṣa. The first is knowledge, the second is wealth. The first type of artha is superior to dharma". The second type also, if properly used will lead to dharma. Nakula and Sahadeva agreed with both Vidura and Arjuna and they came to the conclusion that without artha dharma will not flourish and without dharma, artha is not meaningful. Both support each other. However, Bhīma argued that "kāma is superior. Kāma is that which is most desired. Dharma and Artha are puruṣarthas when these are desired. Therefore, these are also a form of Kāma.

Jñāna, Bhakti etc. that lead to the desired goal are also a form of Kāma. Mokṣa which is most desired is also a form of Kāma. This Kāma is highest if it is about dharma and artha, if it is about one of these two, then it is of a middle level. If it is opposed to these two, then, it is very inferior. Even the God is Kāma, since, attaining him is most desired. Yudhiṣṭhira appreciated these views and declared that Mokṣais the highest Purushārtha.

i) आह क्षत्ता धर्ममेव सारमर्थं च मध्यमम् ।

ii) अर्थमेवार्जुनोब्रवीत् सारम् । सद्विविधो
ज्ञेयो दैवो मानुष एव च । दैवो विद्या,
हिरण्यादिः मानुषः परिकीर्तितः (२९-४९,५०)

iii) यमावत्रविदां श्रेष्ठौ अर्जुनोक्तमनूचतुः (२९-५४)

iv) अथाह भीमः प्रवरः सुतत्वदृशाम् ।
नकामादतिरिक्तमस्ति किञ्चत् शुभम्
क्व अवरतां स यायात् (२९-५५)
काम्यं हि कामाभिधमाहुरार्या
काम्याः पुमर्थाः सह साधनैर्यत् ।
अकाम्यतायात्यपुमर्थ एव
पुमर्थि तत्वाद्धि पुमर्थ उक्तः । (२९-५६)
विज्ञानभक्त्यादिकमप्यतीव
तत्साधनं काम वहिष्कृतं चेत्
न साधनं स्यात् परमोपि मोक्षो
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तस्मात् स्वबुद्धि प्रमदाभिरेव
कामं रमेथाः अनुरूपकामः (२९-५९)
राजन् न कामादपरं शुभं हि
परोहि कामो हरिरेव येन (२९-६२)

VIII

Pāṇḍavas rule of the kingdom

Thirtieth chapter describes the Aśvamedha sacrifice performed by Yudhiṣṭhira.

After Bhīṣma entered into his vasurupa, Yudhiṣṭhira performed the necessary rites. Śrī Vedavyāsa consoled Gangā and Yudhiṣṭhira. However, he continued to feel depressed. Śrī Vedavyāsa advised him to perform Aśvamedha sacrifice and rule the kingdom in a noble way. He lived in Pandu's residence. Bhīma lived in Duryodhana's residence with Draupadi and Kāli. He also had twenty daughters of Vāsudeva as his wives. Bhīma selected five Brāhmaṇas in each village and asked them to make villagers perform ekādaśi and other austirities. No one opposed Viṣṇu and dharma in his kingdom. No one violated the code of conduct. No one was unhappy in life. Kaliyuga looked like Kṛtayuga.

Arjuna undertook victory tours. Without harassing he kept the other kings under his control. He lived in Duṣyasana's residence with Subhadrā and Chitrangadā. Nakula was entrusted with the work of paying

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renumeration to servants. He lived with Satya's daughter in the residence of Durmukha a son of Dhṛtarāṣṭra. Sahadeva lived in the residence of Durmarshana with his wife the daughter of Jarasandha. He had been a bodyguard of Yudhisthira. During the rule of Pāṇḍavas, there were no deseases, no sorrow. There was good rain, cows gave plenty of milk mountains, forests and rivers yeilded good wealth.

Kali and Bali were kept under control. Yudhiṣṭhira told Kali 'It is the king who influences the time, the time does not influence the king. you do not play foul in respect of the border of countries, the pledged articles, the witness of majority, weighing balance, and measuring vessel. This is the tribute that you have to pay to the king''.

Arjuna had forgotten the teachings of Gītā. Hence, Śrī Kṛṣṇa taught him again in detail in Anugītā. Śrī Kṛṣṇa returned to Dvāraka. On the way Udanka met him and proceeded to curse Śrī Kṛṣṇa for instigating Pāṇḍavas to kill his disciple Duryodhana. Śrī Kṛṣṇa consoled him and told him that Indra would give him nectar. He instructed Indra to give him nectar. Indra told Śrī Kṛṣṇa that he would deceive Udanka. Indra went to Udanka holding the nectar vessel in the place of urine and asked Udanka to take it. Udanka thought it was made dirty and asked Indra to get away. Since, the nectar was meant for the deities only Indra did not want to give it to Udanka.

Pāṇḍavas undertake Aśvamedha sacrifice

Yudhiṣṭhira thought of performing Aśvamedha sacrifice. However, to gather the necessary resources was a problem. He did not want to squeeze his subbordinate rulers. At this stage Śrī Vedavyasa appeared. He told Yudhiṣṭhira "at the meeting point of the peaks of the Himalaya and Meru Lord Viṣṇu himself performed a great sacrifice. At that place, there is a lot of wealth. You may go to that place and obtain the required wealth with the permission of Paraśurama". Pāṇḍavas went to that place accompanied by Śrī Vedavyāsa. Śrī Vedavyasa pointed out the place of wealth. Pāṇḍavas brought it. Śrī Vedavyāsa and Pāṇḍavas returned to Hastinavati, Śrī Kṛṣṇa also arrived. At this time Uttarā delivered a dead child. Śrī Kṛṣṇa put life into it.

Pāṇḍavas started Aśvamedha. They got a golden sacrificial hall built for it. Aśvamedha horse started moving. Arjuna followed it. He went round different kingdoms conquering the respective kings. He invited the kings to the sacrifice. In the course of his victory journey Arjuna went to Maṇalur. His son Babhruvahana offered him arghya, pādya. Arjuna said "you better prevent the sacrificial horse and fight with me". Babhruvahana's mother Ulupi came from pātala and asked him to fight. He started fighting. His flag was cut, the horses tied. He stood on the ground and fought. He employed Sammohana weapon and Arjuna became unconscious.

Chitrangadā started blaming ulupi. Ulupi brought Sanjivini and revived his consciousness. Arjuna went near Dvārakā. Pradyumna took away the horse and invited Arjuna for fighting. Vāsudeva intervened and allowed the horse to move.

Yudhiṣṭhira asked Śrī Kṛṣṇa as to why Arjuna was always made to wander. Before Śrī Kṛṣṇa started explaining Draupadi winked at him and prevented him. The fact is, Śrī Kṛṣṇa, Satyabhāmā, Bhīma and Draupadi only have perfect physical features according to Sāmudrika śastra. Arjuna's body and head were a little disproportionate.

Aśvamedha sacrifice was started. The sages conducted the sacrifice under the guidance of Śrī Vedavyāsa. Śrī Kṛṣṇa and Paraśurama graced the sacrifice by their presence. Brahmā, Rudra, Indra etc deities were personally present. Gandharvas sang, Apsaras danced and the sages debated on philosophical issues. Bhīmasena was presenting gifts. There was good feast with a variety of menus and plenty of milk and honey.

The sacrifice was spread over three years with three main offerings. Since, five Pāṇḍavas performed it for three years it resulted in a sacrifice of fifteen years. At the close of the sacrifice, Pāṇḍavas Draupadi and other wives gifted away all the belongings excepting the mangalasutra. The priests accepted the gold and other

gifts but desired to give the kingdom back to Pāṇḍavas. Pāṇḍavas were reluctant to accept the kingdom back. However, Śrī Vedavyāsa persuaded them to accept the kingdom. They agreed. At this juncture,a demon came in the form of a hare and said "your sacrifice and gifts are nothing compared with the gift of flour of a poor Brāhmaṇa to Yama. Half of my body became golden when the holy waters of that gift were sprinkled. But here even after I took a full dip in the avabhritha water, the other side of my body did not become golden". Śrī Kṛṣṇa and the sages laughed at him. He became invisible and went into deep darkness.

A vertuous person attains greater results by his good deeds. The deeds performed by the devotees of Viṣṇu yeild greater results. The devotion to Viṣṇu goes on increasing in the devotees of Viṣṇu in a greater way upto Brahmā. In that assembly of deities and sages Yudhiṣṭhira requested Śrī Kṛṣṇa to teach him. Śrī Kṛṣṇa taught Vaiṣṇavadharma.

IX

Dhṛtarāṣṭra, Gāndhāri and Kunti proceed to forest

Thirtyfirst chapter describes the rule of Pāṇḍavas, Dhṛtarāṣṭra proceeding to forest and finally his departure from this world.

When Pāṇḍavas were ruling the kingdom, a Brāhmaṇa approached Yudhiṣṭhira to have some help to perform

the sacrifice. Yudhiṣṭhira asked him to come next morning. As the Brāhmaṇa urgently needed the help he approached Bhīmasena. He gave him his golden armlet studed with gems. The Brāhmaṇa left. Bhīma arranged drum beating pretending to express his joy. On hearing drum beat at night Yudhiṣṭhira asked Bhīma the reason for it. Bhīma said 'My brother believes that he is certain to be alive tommorrow, this made me to express my joy by drum beating''. Yudhiṣṭhira realised his mistake and decided not to postpone Dharmakārya.

Bhīma found that Dhṛtarāṣṭra was still attached to worldly things in spite of losing all his sons. He wanted to enable him to develop detachment. He asked his servants to be indifferent to him. He humiliated him in many other ways. Vidura also humiliated him by saying ''you must be ashamed to live on the food given by Bhīma''. Then, Dhṛtarāṣṭra decided to retire to forest. However, Yudhiṣṭhira was reluctant to allow him. Śrī Vedavyāsa persuaded him to ask Dhṛtarāṣṭra to retire to forest. Dhṛtarāṣṭra asked for some money to perform the final rites of his sons. Bhīma refused to give. However, Yudhiṣṭhira sent some money from his personal money through Vidura. Dhṛtarāṣṭra performed the final rites of his sons and went to forest. Gāndhāri, Kunti, Vidura and Sanjaya accompanied him. They went to Vyāsāśrama. Pāṇḍavas used to visit it now and then. Vidura who was Yamadharma himself born as Vidura entered into Dharmaraja who was also Yamadharma by

yogic power. Śrī Vedavyasa asked Dhṛtarāṣṭra, Kunti and Pāṇḍavas to ask whatever they desired. Pāṇḍavas asked for greater devotion to him. Kunti asked to ward off the sin committed by her by giving birth to Karṇa before marriage. Dhṛtarāṣṭra requested to enable him to see his dead sons. Śrī Vedavyāsa made them come down to Vīrasvargaloka and enabled Dhṛtarāṣṭra to see them. Pāṇḍavas saw Karṇa.

After three years, Dhṛtarāṣṭra, Gandhari and Kunti were burnt down by the forest fire.

X

Yādavas fight, Śri Kṛṣṇa returns to Vaikuṇṭha

Thirtysecond chapter describes the Satrayāga performed by Śrī Kṛṣṇa, the infight of Yādavas, Śrī Kṛṣṇa's return to Vaikuṇṭha and Pāṇḍavas departure from this world.

Śrī Kṛṣṇa went to Kurukṣetra and undertook a Satrayāga of twelve years duration. Śrī Vedavyāsa and Paraśurama functioned as Sadasyas. Dakṣa, Bhrigu etc served as priests. Brahma, Rudra, Indra etc deities, Yādavas, Pāṇḍavas and the people from antarikṣa, swarga and even nagaloka participated. The sages assembled discussed the philosophical topics and arrived at right conclusions. Plenty of food was served. Whatever the participants desired all that was provided. The sacrifice was completed with avabhṛtha bath.

After the purpose of Krishnāvatāra was over, Brahma, Rudra etc deities appealed to Śrī Kṛṣṇa to return to Vaikuṇṭha. In the meanwhile, Sage Garga had cursed Yadava they would fight against each other and would be killed by their own pestle. Yādavas had offended him by presenting samba as pregnant woman asking him what kind of baby she would deliver. Garga was upset by their effort to deceive him and cursed that they would fight among themselves and would be killed by the very pestle placing which they made Samba to appear as a pregnant woman. In order to implement this curse, Śrī Kṛṣṇa asked Yadavas to move to Prabhāsa Kṣetra. At that place, due to curse, they indulged in drinking and other vices and ultimately fought with grass which grew out of particles of the pestle against each other and died.

Balarāma left his mortal body by Yoga. Śrī Kṛṣṇa sent his chariot driver Daruka to Pāṇḍavas to give them a hint of his departure. He sat under a baniyan tree placing his foot on his thigh. This looked like a red deer. A hunter by name Jara mistook it to be a deer and hit it by his arrow. This Jara was the son of Vasudeva. He had put a piece of the pestle at the edge of the arrow. When the hunter realised that he had hit at the foot of Śrī Kṛṣṇa, he begged the pardon. Śrī Kṛṣṇa granted him svarga. Śrī Kṛṣṇa returned to Vaikuṇṭha. Śrī Kṛṣṇa remained in five places by his five forms :

i) He remained by one form on the earth for those

who meditated upon him by Gopālamantra. ii) He remained in Sūryamaṇḍala by his second form. iii) He was worshipped by Śiva in his third form. iv) He was worshipped by Brahmā in Brahmaloka. v) The fifth form is in Vaikuṇṭha. Rukmini became invisible in fire. Satyabhāmā disappeared in the forest. Jāmbavati etc. other wives of Śrī Kṛṣṇa also offered their mortal bodies in the fire. The wives of Balarāma and others also offered their mortal bodies in the fire. Arjuna arrived and arranged for the funeral rites.

Arjuna moved out of Dvārakā with sixteen thousand and a hundred wives, children and some wealth of Śri Kṛṣṇa. The city of Dvārakā was immersed in the sea. On the way some tribal persons kidnapped the wives of Śrī Kṛṣṇa. Arjuna tried to protect them. However, his gāndiva failed him. He also forgot the astras.

He remembered Śrī Kṛṣṇa and regained his strength. He pushed aside the tribal people and reached Kurukshetra with remaining wealth. Śrī Vedavyāsa arrived and consoled Arjuna. The wives of Śrī Kṛṣṇa observed Govinda ekādaśi and offered their mortal body into Sarasvatī river.

Arjuna made Vajra the son of Aniruddha the ruler of Śaurasena country and Indraprastha. Pāṇḍavas coronated Parikshit as the king. He destroyed the tribal people who had kidnapped the wives of Śrī Kṛṣṇa.

Pāṇḍavas final journey

Pāṇḍavas decided to undertake their final journey from this world. Agni met them and asked Arjuna to abandon gāndīva. Arjuna threw it in the sea. When they reached Badarikāśrama, the bodies of Draupadi, Sahadeva and others fell one after the other. As they did not desire to go to svarga with the mortal body they fell one after the other. However Bhīma asked Yudhiṣṭhira the reason for their fall. Yudhiṣṭhira explained that Draupadi's drawback was that she liked Arjuna more than others, Sahadeva thought that he knew the royal policies better, Nakula considered himself beautiful, Arjuna said he would kill all enemies in a single day but was not able to do so. Bhima's drawback was, he ate too much. These were really not drawbacks. They had dropped their body by yogic power.

After Bhīma and others went to their respective worlds, Yudhiṣṭhira proceeded further along with a dog. Then a divine chariot appeared before him. He was asked to enter into it. He said "let the dog also come with me. I do not wish to come without the dog". The dog was Yama himself. Yama appeared in his true form and appreciated Yudhiṣṭhira's compassion. Yudhiṣṭhira got into the chariot. He moved beyond Vīrasvarga and came upto sānkalpika svarga. He saw Duryodhana and his brothers happily seated. He was upset. He wondered as to how could those sinful persons be here. He asked

the whereabouts of Draupadi and his brothers. He was taken to a place where he found them. He found that it was a dark place with foul smell. He heard the cries of his brothers. It was painful. A little later Indra etc. deities arrived. The darkness disappeared. The foul smell disappeared. The cries were not heard. The deities told Yudhiṣṭhira "you experienced all this as a result of your telling a lie at the time of Droṇa's death. This is really Upasvarga: a place near Svarga. Your brothers are very happy". The deities suggested to him that he should leave his mortal body by immersing in Gangā. He left the human body and obtained a divine body. He saw Bhīma among the Maruts near Mukhyaprāṇa. He saw Draupadi by his side. Yudhiṣṭhira embraced Yamadharma, became similar to him, and sat by his side. Pāṇḍavas obtained their original form. Droṇa and others also attained their original form.

The demons will remain in Vīrasvarga for four thousand and three hundred years. Then they will be born on the earth, propagate against the supreme God and will go to deep darkness.

After four thousand and three hundred year Bhīma will be born as a Brāhmaṇa and preach the right doctrines.

The demons also have hierarchy in respect of sorrow. Kali has highest sorrow.

Vāyu and Bharati have highest devotion to the supreme God and derive highest happiness in the liberated state. This is made clear in the Vedic hymn, 'bhūṣan yodhi babhruṣu' 'Balitthā tadvapaṣe' etc.

After one thousand years in Kaliyuga some demons were born and tried to get good knowledge. It is the responsibility of the deities to see that the demons do not get the right knowledge. Hence, they appealed to Supreme God to intervene. The God appeared as a child of Śuddhodhana He declared himself as Buddha and preached Śūnyavāda. Similarly Jina also preached wrong knowledge. Inspite of this some pious people continued to acquire right knowledge. The demons Krodhavaśas became intolerant of this and were born to preach wrong knowledge. To counteract these Sri Madhva will be born.

At the end of Kaliyuga God will appear as a son of Vishnudāsa in Sambala village. He is called Kalki as he tortures Kali. The name Kalki also means that he is of Pūrṇasukha and Pūrṇajñana. He will ride on the horse, kill those who are against the supreme God.

Pūrṇaprajña also known as Anandatīrtha composed this work as per the orders of Śrī Vedavyāsa. He is the chief disciple. He has perfect knowledge of Veda, Pancharātra. Brahmasūtra, Upaniṣats, Itihāsapurāṇa. This work is nirṇāyaka while Mahabharata is nirṇeya. It is difficult to arrive at the correct purporte of Śāstra without

reconciling seemingly conflicting statements. Brahmasutras are composed for this purpose. However, some commentators wrongly interpreted the very Brahmasutras. Harisarvotthama doctrines stated in them are ignored and Jīvabrahmaikya is thrust on them. Anandatīrtha correctly interprets the Sūtra, Upaniṣads and establishes Harisarvottamatva. He has composed this work to correctly bring out the purpose of the Mahabharata. He is the third incarnation of Mukhyaprāṇa. His three incarnatiuons viz. Hanuma, Bhīma and Madhva are mentioned in Veda. He carried the message of Śrī Rāma to Sītā in Hanuma incarnation. He destroyed the evil men in Bhīma incarnation and he provided right knowledge through this work in the incarnation of Śrī Madhva.

Mahāmahopādhyāya
Prof. K.T. Pandurangi

महाभारततात्पर्यनिर्णयः

प्रथमोऽध्यायः

नारायणाय परिपूर्णगुणार्णवाय
विश्वोदयस्थितिलयोन्नियतिप्रदाय ।
ज्ञानप्रदाय विबुधासुरसौख्यदुःख-
सत्कारणाय विततय नमो नमस्ते ॥१॥

आसीदुदारगुणवारिधिरप्रमेयो
नारायणः परतमः परमात् स एकः ।
संशान्तसंविदखिलं जठरे निधाय
लक्ष्मीभुजान्तरगतः स्वरतोऽपि चाग्रे ॥२॥

तस्योदरस्थजगतः सदमन्दसान्द्र-
स्वानन्दतुष्टवपुषोऽपि रमारमस्य ।
भूत्यै निजाश्रितजनस्य हि सृज्यसृष्टौ
ईक्षा बभूव परनामनिमेषकान्ते ॥३॥

दृष्ट्वा स चेतनगणान् जठरे शयाना-
नानन्दमात्रवपुषः सृतिविप्रमुक्तान् ।
ध्यानं गतान् सृतिगतांश्च सुषुप्तिसंस्थान्
ब्रह्मादिकान् कलिपरान् मनुजांस्तथैक्षत् ॥४॥

स्रक्ष्ये हि चेतनगणान् सुखदुःखमध्य-
सम्प्राप्तये तनुभृतां विहृतिं ममेच्छन् ।

सोऽयं विहार इह मे तनुभृत्स्वभाव-
सम्भूतये भवति भूतिकृदेव भूत्याः ॥५॥

इत्थं विचिन्त्य परमस्स तु वासुदेव-
नामा बभूव निजमुक्तिपदप्रदाता ।
तस्याज्ञयैव नियताऽथ रमाऽपि रूपं
बभ्रे द्वितीयमपि यत्प्रवदन्ति मायाम् ॥६॥

सङ्कर्षणश्च स बभूव पुनस्सुनित्यः
संहारकारणवपुस्तदनुज्ञयैव ।
देवी जयेत्यनुबभूव स सृष्टिहेतोः
प्रद्युम्नतामुपगतः कृतितां च देवी ॥७॥

स्थित्यै पुनस्स भगवाननिरुद्धनामा
देवी च शान्तिरभवच्छरदां सहस्रम् ।
स्थित्वा स्वमूर्तिभिरमूभिरचिन्त्यशक्तिः
प्रद्युम्नरूपक इमांश्चरमात्मनेऽदात् ॥८॥

निर्देहकान् स भगवाननिरुद्धनामा
जीवान् स्वकर्मसहितानुदरे निवेश्य ।
चक्रेऽथ देहसहितान् क्रमशः स्वयम्भू-
प्राणात्मशेषगरुडेशमुखान् समग्रान् ॥९॥

पञ्चात्मकस्स भगवान् द्विषडात्मकोऽभूत्
पञ्चद्वयी शतसहस्रपरोऽमितश्च ।
एकस्समोऽप्यखिलदोषसमुज्झितोऽपि
सर्वत्र पूर्णगुणकोऽपि बहूपमोऽभूत् ॥१०॥

निर्दोषपूर्णगुणविग्रह आत्मतन्त्रो
निश्चेतनात्मकशरीरगुणैश्च हीनः ।
आनन्दमात्रकरपादमुखोदरादिः
सर्वत्र च स्वगतभेदविवर्जितात्मा ॥११॥

कालाच्च देशगुणतोऽस्य न चादिरन्तो
वृद्धिक्षयौ न तु परस्य सदातनस्य ।
नैतादृशः क्व च बभूव न चैव भाव्यो
नास्त्युत्तरः किमु परात्परमस्य विष्णोः ॥१२॥

सर्वज्ञ ईश्वरतमः स च सर्वशक्तिः
पूर्णाव्ययात्मबलचित्सुखवीर्यसारः ।
यस्याज्ञया रहितमिन्दिरया समेतं
ब्रह्मेशपूर्वकमिदं न तु कस्य चेशम् ॥१३॥

आभासकोऽस्य पवनः पवनस्य रुद्रः
शेषात्मको गरुड एव च शक्रकामौ ।
वीन्द्रेशयोस्तदपरे त्वनयोश्च तेषां
ऋष्यादयः क्रमश ऊनगुणाः शतांशात् ॥१४॥

आभासका त्वथ रमास्य मरुत्स्वरूपात्
श्रेष्ठाप्यजात्तदनु गीः शिवतो वरिष्ठा ।
तस्या उमा विपतिनी च गिरस्तयोस्तु
शच्यादिका क्रमश एव यथा पुमांसः ॥१५॥

ताभ्यश्च ते शतगुणैर्दशतो वरिष्ठाः
पञ्चोत्तरैरपि यथा क्रमशः श्रुतिस्थाः ।

शब्दो बहुत्ववचनः शतमित्यतश्च
श्रुत्यन्तरेषु बहुधोक्तिविरुद्धता न ॥१६॥

तेषां स्वरूपमिदमेव यतोऽथ मुक्ता-
वप्येवमेव सततोच्चविनीचरूपाः ।
शब्दः शतं दशसहस्रमिति स्म यस्मात्
तस्मान्न हीनवचनोऽथ ततोऽव्ययरूपाः ॥१७॥

एवं नरोत्तमपरास्तु विमुक्तियोग्या
अन्ये च संसृतिपरा असुरास्तमोगाः ।
एवं सदैव नियमः क्वचिदन्यथा न
यावन्न पूर्तिरुत संसृतिगाः समस्ताः ॥१८॥

पूर्तिश्च नैव नियमाद्भविता हि यस्मात्
तस्मात् समाप्तिमपि यान्ति न जीवसङ्घाः ।
आनन्त्यमेव गणशोऽस्ति यतो हि तेषाम्
इत्थं ततः सकलकालगता प्रवृत्तिः ॥१९॥

एतैः सुरादिभिरतिप्रतिभादियुक्तैः
युक्तैस्सहैव सततं प्रविचिन्तयद्भिः ।
पूर्तेरचिन्त्यमहिमः परमः परात्मा
नारायणोऽस्य गुणविस्तृतिरन्यगा क्व ॥२०॥

साम्यं न चास्य परमेण च केन चाप्यं
मुक्तेन च क्वचिदतस्त्वभिधा कुतोऽस्य ।
प्राप्येत चेतनगणैः सततास्वतन्त्रैः
नित्यस्वतन्त्रवपुषः परमात् परस्य ॥२१॥

अर्थोऽयमेव निखिलैरपि वेदवाक्यैः
रामायणैः सहितभारतपञ्चरात्रैः ।
अन्यैश्च शास्त्रवचनैः सह तत्त्वसूत्रैः
निर्णीयते सहृदयं हरिणा सदैव ॥२२॥

'नारायणस्य न समः' 'पुरुषोत्तमोऽहं
जीवाक्षरे ह्यधिगतोऽस्मि' 'ततोऽन्यदार्तम्' ।
'मुक्तोपसृप्य' 'इह नास्ति कुतश्च कश्चित्'
'नानेव' 'धर्मपृथगात्मदृगेत्यधो हि' ॥२३॥

'आभास एव' 'पृथगीशत एष जीवो'
'मुक्तस्य नास्ति जगतो विषये तु शक्तिः' ।
'मात्रा परोऽसि न तु तेऽश्नुवते महित्वं'
'षाड्गुण्यविग्रह' 'सुपूर्णगुणैकदेहः' ॥२४॥

'माहात्म्यदेह' 'सृतिमुक्तिगते' 'शिवश्च
ब्रह्मा च तद्गुणगतौ न कथञ्चनेशौ' ।
'न श्रीः कुतस्तदपरे' 'अस्य सुखस्य मात्राम्
अश्नन्ति मुक्तसुगुणाश्च शतावरेण' ॥२५॥

'आभासकाभासपरावभासरूपाण्यजस्राणि च चेतनानाम् ।
विष्णोस्सदैवातिवशात् कदापि गच्छन्ति केशादिगणा न मुक्तौ' ॥२६॥

'यस्मिन् परेऽन्येऽप्यजजीवकोशा'
'नाहं परायुर्न मरीचिमुख्याः'।
'जानन्ति यद्गुणगणान्न रमादयोऽपि
नित्यः स्वतन्त्र उत कोऽस्ति तदन्य ईशः' ॥२७॥

'नैवैक एव पुरुषः' 'पुरुषोत्तमोऽसा-
वेकः कुतः स पुरुषो' 'यत एव जात्या ।
अर्थात् श्रुतेश्च गुणतो निजरूपतश्च
नित्यान्य एव कथमस्मि स इत्यपि स्यात्' ॥२८॥

'सर्वोत्तमो हरिरिदं तु तदाज्ञयैव
चेतुं क्षमं स तु हरिः परमः स्वतन्त्रः ।
पूर्णाव्ययागणितनित्यगुणार्णवोऽसौ'
इत्येव वेदवचनानि परोक्तयश्च ॥२९॥

ऋगादयश्च चत्वारः पञ्चरात्रं च भारतम् ।
मूलरामायणं ब्रह्मसूत्रं मानं स्वतः स्मृतम् ॥३०॥

अविरुद्धं तु यत्त्वस्य प्रमाणं तच्च नान्यथा ।
एतद्विरुद्धं यत्तु स्यान्न तन्मानं कथञ्चन ॥३१॥

वैष्णवानि पुराणानि पञ्चरात्रात्मकत्वतः ।
प्रमाणान्येव मन्वाद्याः स्मृतयोऽप्यनुकूलतः ॥३२॥

एतेषु विष्णोराधिक्यमुच्यतेऽन्यस्य न क्वचित् ।
अतस्तदेव मन्तव्यं नान्यथा तु कथञ्चन ॥३३॥

मोहार्थान्यन्यशास्त्राणि कृतान्येवाज्ञया हरेः ।
अतस्तेषूक्तमग्राह्यमसुराणां तमोगतेः ॥३४॥

यस्मात् कृतानि तानीह विष्णुनोक्तैः शिवादिभिः ।
एषां यन्न विरोधि स्यात् तत्रोक्तं तन्न वार्यते ॥३५॥

विष्ण्वाधिक्यविरोधीनि यानि वेदवचांस्यपि ।
तानि योज्यान्यानुकूल्याद्विष्ण्वाधिक्यस्य सर्वशः ॥३६॥

अवतारेषु यत्किञ्चिद्दर्शयेन्नरवद्धरिः ।
तच्चासुराणां मोहाय दोषा विष्णोर्न हि क्वचित् ॥३७॥

अज्ञत्वं पारवश्यं वा छेदभेदादिकं तथा ।
तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ॥३८॥

अनीशत्वं च दुःखित्वं साम्यमन्यैश्च हीनताम् ।
प्रदर्शयति मोहाय दैत्यादीनां हरिः स्वयम् ॥३९॥

न तस्य कश्चिद्दोषोऽस्ति पूर्णाखिलगुणो ह्यसौ ।
सर्वदेहस्थरूपेषु प्रादुर्भावेषु चेश्वरः ॥४०॥

ब्रह्माद्यभेदः साम्यं वा कुतस्तस्य महात्मनः ।
यदेवं वाचकं शास्त्रं तद्धि शास्त्रं परं मतम् ॥४१॥

निर्णयायैव यत्प्रोक्तं ब्रह्मसूत्रं तु विष्णुना ।
व्यासरूपेण तद्ग्राह्यं तत्रोक्ताः सर्वनिर्णयाः ॥४२॥

यथार्थवचनानां च मोहार्थानां च संशयम् ।
अपनेतुं हि भगवान् ब्रह्मसूत्रमचीक्लृपत् ॥४३॥

तस्मात् सूत्रार्थमागृह्य कर्तव्यः सर्वनिर्णयः ।
सर्वदोषविहीनत्वं गुणैः सर्वैरुदीर्णता ॥४४॥

अभेदः सर्वरूपेषु जीवभेदः सदैव हि ।
विष्णोरुक्तानि सूत्रेषु सर्ववेदेड्यता तथा ॥४५॥

तारतम्यं च मुक्तानां विमुक्तिर्विद्यया तथा ।
तस्मादेतद्विरुद्धं यन्मोहाय तदुदाहृतम् ॥४६॥

तस्माद् ये ये गुणा विष्णोर्ग्राह्यास्ते सर्व एव तु ।
इत्याद्युक्तं भगवता भविष्यत्पर्वणि स्फुटम् ॥४७॥

एष मोहं सृजाम्याशु यो जनान् मोहयिष्यति ।
त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय ॥४८॥

अतथ्यानि वितथ्यानि दर्शयस्व महाभुज ।
प्रकाशं कुरु चाऽत्मानमप्रकाशं च मां कुरु ॥४९॥

इति वाराहवचनं ब्रह्माण्डोक्तं तथा परम् ।
अमोहाय गुणा विष्णोराकारश्चिच्छरीरता ॥५०॥

निर्दोषत्वं तारतम्यं मुक्तानामपि चोच्यते ।
एतद्विरुद्धं यत् सर्वं तन्मोहायेति निर्णयः ॥५१॥

स्कान्देऽप्युक्तं शिवेनैव षण्मुखायैव सादरम् ।
शिवशास्त्रेऽपि तद् ग्राह्यं भगवच्छास्त्रयोगि यत् ॥५२॥

परमो विष्णुरेवैकस्तज्ज्ञानं मुक्तिसाधनम् ।
शास्त्राणां निर्णयस्त्वेष तदन्यन्मोहनाय हि ॥५३॥

ज्ञानं विना तु या मुक्तिः साम्यं च मम विष्णुना ।
तीर्थादिमात्रतो ज्ञानं ममाधिक्यं च विष्णुतः ॥५४॥

अभेदश्चास्मदादीनां मुक्तानां हरिणा तथा ।
इत्यादि सर्वं मोहाय कथ्यते पुत्र नान्यथा ॥५५॥

उक्तं पद्मपुराणे च शैव एव शिवेन तु ।
यदुक्तं हरिणा पूर्वमुमायै प्राह तद्धरः ॥५६॥

त्वामाराध्य तथा शम्भो ग्रहीष्यामि वरं सदा ।
द्वापरादौ युगे भूत्वा कलया मानुषादिषु ॥५७॥

स्वागमैः कल्पितैस्त्वं च जनान् मद्विमुखान् कुरु ।
मां च गोपय येन स्यात् सृष्टिरेषोत्तराधरा' ॥५८॥

न च वैष्णवशास्त्रेषु वेदेष्वपि हरेः परः ।
क्वचिदुक्तोऽन्यशास्त्रेषु परमो विष्णुरीरितः ॥५९॥

निर्दोषत्वाच्च वेदानां वेदोक्तं ग्राह्यमेव हि ।
वेदेषु च परो विष्णुः सर्वस्मादुच्यते सदा ॥६०॥

'अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।
विदे हि रुद्रो रुद्रियं महित्वं यासिष्टं वर्तिरश्विनाविरावत्' ॥६१॥

'स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।'
'यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम्' ॥६२॥

'एको नारायण आसीन्न ब्रह्मा न च शङ्करः ।'
'वासुदेवो वा इदमग्र आसीन्न ब्रह्मा न च शङ्करः' ॥६३॥

'यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' ॥६४॥

'यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता' ॥६५॥

'प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।'
'सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः' ॥६६॥

'यच्चिकेत सत्यमित् तन्न मोघं वसु स्पार्हमुत जेतोत दाता ।'
'सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये' ॥६७॥

सत्या विष्णोर्गुणाः सर्वे सत्या जीवेशयोर्भिदा ।
सत्यो मिथो जीवभेदः सत्यं च जगदीदृशम् ॥६८॥

असत्यः स्वगतो भेदो विष्णोर्नान्यदसत्यकम् ।
जगत्प्रवाहः सत्योऽयं पञ्चभेदसमन्वितः ॥६९॥

जीवेशयोर्भिदा चैव जीवभेदः परस्परम् ।
जडेशयोर्जडानां च जडजीवभिदा तथा ॥७०॥

पञ्चभेदा इमे नित्याः सर्वावस्थासु सर्वशः ।
मुक्तानां च न हीयन्ते तारतम्यं च सर्वदा ॥७१॥

क्षितिपा मनुष्यगन्धर्वा देवाश्च पितरश्चिराः ।
आजानजाः कर्मजाश्च देवा इन्द्रः पुरन्दरः ॥७२॥

रुद्रः सरस्वती वायुर्मुक्ताः शतगुणोत्तराः ।
एको ब्रह्मा च वायुश्च वीन्द्रो रुद्रसमस्तथा ।
एको रुद्रस्तथा शेषो न कश्चिद् वायुना समः ॥७३॥

मुक्तेषु श्रीस्तथा वायोः सहस्रगुणिता गुणैः ।
ततोऽनन्तगुणो विष्णुर्न कश्चित् तत्समः सदा ॥७४॥

इत्यादि वेदवाक्यं विष्णोरुत्कर्षमेव वक्त्युच्चैः ।
तात्पर्यं महदत्रेत्युक्तं यो मामिति स्वयं तेन ॥७५॥

भूम्नो ज्यायस्त्वमित्युक्तं सूत्रेषु निर्णयात् तेन ।
तत्प्रीत्यैव च मोक्षः प्राप्यस्तेनैव नान्येन ॥७६॥

'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥७७॥

विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया ।
मोक्षो ज्ञानं च क्रमशो मुक्तिगो भोग एव च ॥७८॥

उत्तरेषां प्रसादेन नीचानां नान्यथा भवेत् ।
सर्वेषां च हरिर्नित्यं नियन्ता तद्वशाः परे ॥७९॥

तारतम्यं ततो ज्ञेयं सर्वोच्चत्वं हरेस्तथा ।
एतद्विना न कस्यापि विमुक्तिः स्यात् कथञ्चन ॥८०॥

पञ्चभेदांश्च विज्ञाय विष्णोः स्वाभेदमेव च ।
निर्दोषत्वं गुणोद्रेकं ज्ञात्वा मुक्तिर्न चान्यथा ॥८१॥

अवतारान् हरेर्ज्ञात्वा नावतारा हरेश्च ये ।
तदावेशांस्तथा सम्यग् ज्ञात्वा मुक्तिर्न चान्यथा ॥८२॥

सृष्टिरक्षाहृतिज्ञाननियत्यज्ञानबन्धनान् ।
मोक्षं च विष्णुतस्त्वेव ज्ञात्वा मुक्तिर्न चान्यथा ॥८३॥

वेदांश्च पञ्चरात्राणि सेतिहासपुराणकान् ।
ज्ञात्वा विष्णुपरानेव मुच्यते नान्यथा क्वचित् ॥८४॥

माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा ॥८५॥

त्रिविधा जीवसङ्घास्तु देवमानुषदानवाः ।
तत्र देवा मुक्तियोग्या मानुषेषूत्तमास्तथा ॥८६॥

मध्यमा मानुषा ये तु सृतियोग्याः सदैव हि ।
अधमा निरयायैव दानवास्तु तमोलयाः ॥८७॥

मुक्तिर्नित्या तमश्चैव नाऽवृत्तिः पुनरेतयोः ।
देवानां निरयो नास्ति तमश्चापि कथञ्चन ॥८८॥

नासुराणां तथा मुक्तिः कदाचित् केनचित् कचित् ।
मानुषाणां मध्यमानां नैवैतद् द्वयमाप्यते ॥८९॥

असुराणां तमःप्राप्तिस्तदा नियमतो भवेत् ।
यदा तु ज्ञानिसद्भावे नैव गृह्णन्ति तत् परम् ॥९०॥

तदा मुक्तिर्हि देवानां यदा प्रत्यक्षगो हरिः ।
स्वयोग्ययोपासनया तन्वा तद्योग्यया तथा ॥९१॥

सर्वैर्गुणैर्ब्रह्मणा तु समुपास्यो हरिः सदा ।
आनन्दो ज्ञः सदात्मेति ह्युपास्यो मानुषैर्हरिः ॥९२॥

यथाक्रमं गुणोद्रेकात् तदन्यैरा विरिञ्चतः ।
ब्रह्मत्वयोग्या ऋजवो नाम देवाः पृथग्गणाः ॥९३॥

तैरेवाप्यं पदं तत्तु नैवान्यैः साधनैरपि ।
एवं सर्वपदानां च योग्याः सन्ति पृथग् गणाः ॥९४॥

तस्मादनाद्यनन्तं हि तारतम्यं चिदात्मनाम् ।
तच्च नैवान्यथा कर्तुं शक्यं केनापि कुत्रचित् ॥९५॥

अयोग्यमिच्छन् पुरुषः पतत्येव न संशयः ।
तस्माद्योग्यानुसारेण सेव्यो विष्णुः सदैव हि ॥९६॥

अच्छिद्रसेवनाच्चैव निष्कामत्वाच्च योग्यतः ।
द्रष्टुं शक्यो हरिः सर्वैर्नान्यथा तु कथञ्चन ॥९७॥

नियमोऽयं हरेर्यस्मान्नोल्लङ्घ्यः सर्वचेतनैः ।
सत्यसङ्कल्पतो विष्णुर्नान्यथा च करिष्यति ॥९८॥

दानतीर्थतपोयज्ञपूर्वाः सर्वेऽपि सर्वदा ।
अङ्गानि हरिसेवायां भक्तिस्त्वेका विमुक्तये ।
भविष्यत्पर्ववचनमित्येतदखिलं परम् ॥९९॥

शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमति नेनीयमानः ।
एधमानद्विळुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥१००॥

'परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्तरीति' ॥१०१॥

तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते ।
तमेव विदित्वा(ऽ)ति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१०२॥

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैतेऽकथिता ह्यर्थाः प्रकाशन्ते महात्मनः' ॥१०३॥

भक्त्यर्थान्यखिलान्येव भक्तिर्मोक्षाय केवला ।
मुक्तानामपि भक्तिर्हि नित्यानन्दस्वरूपिणी ॥१०४॥

ज्ञानपूर्वः परः स्नेहो नित्यो भक्तिरितीर्यते ।
इत्यादि वेदवचनं साधनप्रविधायकम् ॥१०५॥

निश्शेषधर्मकर्ताऽप्यभक्तस्ते नरके हरे ।
सदा तिष्ठति भक्तश्चेद् ब्रह्महाऽपि विमुच्यते ॥१०६॥

धर्मो भवत्यधर्मोऽपि कृतो भक्तैस्तवाच्युत ।
पापं भवति धर्मोऽपि यो न भक्तैः कृतो हरे ॥१०७॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥१०८॥

अनादिद्वेषिणो दैत्या विष्णौ द्वेषो विवर्द्धितः ।
तमस्यन्धे पातयति दैत्यानन्ते विनिश्चयात् ॥१०९॥

पूर्णदुःखात्मको द्वेषः सोऽनन्तो ह्यवतिष्ठते ।
पतितानां तमस्यन्धे निःशेषसुखवर्जिते ॥११०॥

जीवाभेदो निर्गुणत्वमपूर्णगुणता तथा ।
साम्याधिक्ये तदन्येषां भेदस्तद्वत एव च ॥१११॥

प्रादुर्भावविपर्यासस्तद्भक्तद्वेष एव च ।
तत्प्रमाणस्य निन्दा च द्वेषा एतेऽखिला मताः ॥११२॥

एतैर्विहीना या भक्तिः सा भक्तिरिति निश्चिता ।
अनादिभक्तिर्देवानां क्रमाद् वृद्धिं गतैव सा ॥११३॥

अपरोक्षदृशेर्हेतुर्मुक्तिहेतुश्च सा पुनः ।
सैवानन्दस्वरूपेण नित्या मुक्तेषु तिष्ठति ॥११४॥

यथा शौक्ल्यादिकं रूपं गोर्भवत्येव सर्वदा ।
सुखज्ञानादिकं रूपमेवं भक्तेर्न चान्यथा ॥११५॥

भक्त्यैव तुष्टिमभ्येति विष्णुर्नान्येन केनचित् ।
स एव मुक्तिदाता च भक्तिस्तत्रैककारणम् ॥११६॥

ब्रह्मादीनां च मुक्तानां तारतम्ये तु कारणम् ।
तारतम्यस्थिताऽनादिनित्या भक्तिर्न चेतरत् ॥११७॥

मानुषेष्वधमाः किञ्चिद् द्वेषयुक्ताः सदा हरौ ।
दुःखनिष्ठास्ततस्तेऽपि नित्यमेव न संशयः ॥११८॥

मध्यमा मिश्रभूतत्वान्नित्यं मिश्रफलाः स्मृताः ।
किञ्चिद्भक्तियुता नित्यमुत्तमास्तेन मोक्षिणः ॥११९॥

ब्रह्मणः परमा भक्तिः सर्वेभ्यः परमस्ततः ।
इत्यादीनि च वाक्यानि पुराणेषु पृथक् पृथक् ॥१२०॥

षण्णवत्यङ्गुलो यस्तु न्यग्रोधपरिमण्डलः ।
सप्तपादश्चतुर्हस्तो द्वात्रिंशल्लक्षणैर्युतः ॥१२१॥

असंशयः संशयच्छिद् गुरुरुक्तो मनीषिभिः ।
तस्माद् ब्रह्मा गुरुर्मुख्यः सर्वेषामेव सर्वदा ।
अन्येऽपि स्वात्मनो मुख्याः क्रमाद्गुरव ईरिताः ॥१२२॥

क्रमाल्लक्षणहीनाश्च लक्षणालक्षणैः समाः ।
मानुषा मध्यमाः सम्यग् दुर्लक्षणयुतः कलिः ॥१२३॥

सम्यग्लक्षणसम्पन्नो यद् दद्यात् सुप्रसन्नधीः ।
शिष्याय सत्यं भवति तत् सर्वं नात्र संशयः ॥१२४॥

अगम्यत्वाद्धरिस्तस्मिन्नाविष्टो मुक्तिदो भवेत् ।

नातिप्रसन्नहृदयो यद् दद्यात् गुरुरप्यसौ ।
न तत् सत्यं भवेत् तस्मादर्चनीयो गुरुः सदा ॥१२५॥

स्वावराणां गुरुत्वं तु भवेत् कारणतः क्वचित् ।
मर्यादार्थं तेऽपि पूज्या न तु यद्वत् परो गुरुः'' ।
इत्येतत् पञ्चरात्रोक्तं पुराणेष्वनुमोदितम् ॥१२६॥

यदा मुक्तिप्रदानाय स्वयोग्यं पश्यति ध्रुवम् ।
रूपं हरेस्तदा तस्य सर्वपापानि भस्मसात् ॥१२७॥

यान्ति पूर्वाण्युत्तराणि न श्लेषं यान्ति कानिचित् ।
मोक्षश्च नियतस्तस्मात् स्वयोग्यहरिदर्शने ॥१२८॥

भविष्यत्पर्ववचनमित्येतत् सूत्रगं तथा ।
श्रुतिश्च तत्परा तद्वत् तद्यथेत्यवदत् स्फुटम् ॥१२९॥

मुक्तास्तु मानुषा देवान् देवा इन्द्रं स शङ्करम् ।
स ब्रह्माणं क्रमेणैव तेन यान्त्यखिला हरिम् ॥१३०॥

उत्तरोत्तरवश्याश्च मुक्ता रुद्रपुरस्सराः ।
निर्दोषा नित्यसुखिनः पुनरावृत्तिवर्जिताः ।
स्वेच्छयैव रमन्तेऽत्र नानिष्टं तेषु किञ्चन ॥१३१॥

असुराः कलिपर्यन्ता एवं दुःखोत्तरोत्तराः ।
कलिर्दुःखाधिकस्तेषु तेऽप्येवं ब्रह्मवद्गणाः ॥१३२॥

तथान्येऽप्यसुराः सर्वे गणा योग्यतया सदा ।
ब्रह्मैव सर्वजीवेभ्यः सदा सर्वगुणाधिकः ॥१३३॥

मुक्तोऽपि सर्वमुक्तानामाधिपत्ये स्थितः सदा ।
आश्रयस्तस्य भगवान् सदा नारायणः प्रभुः ॥१३४॥

इत्यृग्यजुःसामाथर्वपञ्चरात्रेतिहासतः ।
पुराणेभ्यस्तथाऽन्येभ्यः शास्त्रेभ्यो निर्णयः कृतः ॥१३५॥

विष्ण्वाज्ञयैव विदुषा तत्प्रसादबलोन्नतेः ।
आनन्दतीर्थमुनिना पूर्णप्रज्ञाभिधायुजा ॥१३६॥

तात्पर्यं शास्त्राणां सर्वेषामुत्तमं मया प्रोक्तम् ।
प्राप्यानुज्ञां विष्णोरेतज्ज्ञात्वैव विष्णुराप्योऽसौ ॥१३७॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
सर्वशास्त्रार्थनिर्णयोनाम प्रथमोऽध्यायः ॥

द्वितीयोऽध्यायः

जयति हरिरचिन्त्यः सर्वदेवैकवन्द्यः
परमगुरुरभीष्टावाप्तिदः सज्जनानाम् ।
निखिलगुणगणार्णो नित्यनिर्मुक्तदोषः
सरसिजनयनोऽसौ श्रीपतिर्मानदो नः ॥१॥

उक्तः पूर्वेऽध्याये शास्त्राणां निर्णयः परो दिव्यः ।
अथ भारतवाक्यान्येतैरेवाध्यवस्यन्ते ॥२॥

क्वचिद् ग्रन्थान् प्रक्षिपन्ति क्वचिदन्तरितानपि ।
कुर्युः क्वचिच्च व्यत्यासं प्रमादात् क्वचिदन्यथा ॥३॥

अनुत्सन्ना अपि ग्रन्था व्याकुला इति सर्वशः ।
उत्सन्नाः प्रायशः सर्वे कोट्यंशोऽपि न वर्तते ॥४॥

ग्रन्थोऽप्येवं विलुलितः किम्वर्थो देवदुर्गमः ।
कलावेवं व्याकुलिते निर्णयाय प्रचोदितः ॥५॥

हरिणा निर्णयान् वच्मि विजानंस्तत्प्रसादतः ।
शास्त्रान्तराणि सञ्जानन् वेदांश्चास्य प्रसादतः ॥६॥

देशे देशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्विधान् ।
यथा स भगवान् व्यासः साक्षान्नारयणः प्रभुः ॥७॥

जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ।
सङ्क्षेपात् सर्वशास्त्रार्थं भारतार्थानुसारतः ॥८॥

निर्णयः सर्वशास्त्राणां भारतं परिकीर्तितम् ॥९॥

भारतं सर्ववेदाश्च तुलामारोपिताः पुरा ।
देवैर्ब्रह्मादिभिः सर्वै ऋषिभिश्च समन्वितैः ।
व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् ॥१०॥

महत्त्वाद्भारवत्त्वाच्च महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥११॥

निर्णयः सर्वशास्त्राणां सदृष्टान्तो हि भारते ।
कृतो विष्णुवशत्वं हि ब्रह्मादीनां प्रकाशितम् ॥१२॥

यतः कृष्णवशे सर्वे भीमाद्याः सम्यगीरिताः ।
सर्वेषां ज्ञानदो विष्णुर्यशोदातेति चोदितः ॥१३॥

यस्माद् व्यासात्मना तेषां भारते यश ऊचिवान् ।
ज्ञानदश्च शुकादीनां ब्रह्मरुद्रादिरूपिणाम् ॥१४॥

ब्रह्माधिकश्च देवेभ्यः शेषाद् रुद्रादपीरितः ।
प्रियश्च विष्णोः सर्वेभ्य इति भीमनिदर्शनात् ॥१५॥

भूभारहरणे विष्णोः प्रधानाङ्गं हि मारुतिः ।
मागधादिवधादेव दुर्योधनवधादपि ॥१६॥

यो य एव बलज्येष्ठः क्षत्रियेषु स उत्तमः ।
अङ्गं चेद्विष्णुकार्येषु तद्भक्त्यैव न चान्यथा ॥१७॥

बलं नैसर्गिकं तच्चेद् वरास्त्रादेस्तदन्यथा ।
अन्यावेशनिमित्तं चेद् बलमन्यात्मकं हि तत् ॥१८॥

देवेषु बलिनामेव भक्तिज्ञाने न चान्यथा ।
स एव च प्रियो विष्णोर्नान्यथा तु कथञ्चन ॥१९॥

तस्माद्यो यो बलज्येष्ठः स गुणज्येष्ठ एव हि ।
बलं हि क्षत्रिये व्यक्तं ज्ञायते स्थूलदृष्टिभिः ॥२०॥

ज्ञानादयो गुणा यस्माज्ज्ञायन्ते सूक्ष्मदृष्टिभिः ।
तस्माद् यत्र बलं तत्र विज्ञातव्या गुणाः परे ॥२१॥

देवेष्वेव न चान्येषु वासुदेवप्रतीपतः ।
क्षत्रादन्येष्वपि बलं प्रमाणं यत्र केशवः ।
प्रवृत्तो दुष्टनिधने ज्ञानकार्ये तथैव च ॥२२॥

अन्यत्र ब्राह्मणानां तु प्रमाणं ज्ञानमेव हि ।
क्षत्रियाणां बलं चैव सर्वेषां विष्णुकार्यता ॥२३॥

कृष्णरामादिरूपेषु बलकार्यो जनार्दनः ।
दत्तव्यासादिरूपेषु ज्ञानकार्यस्तथा प्रभुः ॥२४॥

मत्स्यकूर्मवराहाश्च सिंहवामनभार्गवाः ।
राघवः कृष्णबुद्धौ च कृष्णद्वैपायनस्तथा ॥२५॥

कपिलो दत्तऋषभौ शिंशुमारो रुचेः सुतः ।
नारायणो हरिः कृष्णस्तापसो मनुरेव च ॥२६॥

महिदासस्तथा हंसः स्त्रीरूपो हयशीर्षवान् ।
तथैव वडवावक्त्रः कल्की धन्वन्तरिः प्रभुः ॥२७॥

इत्याद्याः केवलो विष्णुर्नैषां भेदः कथञ्चन ।
न विशेषो गुणैः सर्वैर्बलज्ञानादिभिः क्वचित् ॥२८॥

श्रीर्ब्रह्मरुद्रौ शेषश्च वीन्द्रेन्द्रौ काम एव च ।
कामपुत्रोऽनिरुद्धश्च सूर्यश्चन्द्रो बृहस्पतिः ॥२९॥

धर्म एषां तथा भार्या दक्षाद्या मनवस्तथा ।
मनुपुत्राश्च ऋषयो नारदः पर्वतस्तथा ॥३०॥

कश्यपः सनकाद्याश्च ब्रह्माद्याश्चैव देवताः ।
भरतः कार्तवीर्यश्च वैन्याद्याश्चक्रवर्तिनः ॥३१॥

गयश्च लक्ष्मणाद्याश्च त्रयो रोहिणिनन्दनः ।
प्रद्युम्नो रौक्मिणेयश्च तत्पुत्रश्चानिरुद्धकः ॥३२॥

नरः फल्गुन इत्याद्या विशेषावेशिनो हरेः ।
वालिसाम्बादयश्चैव किञ्चिदावेशिनो हरेः ॥३३॥

तस्माद् बलप्रवृत्तस्य रामकृष्णात्मनो हरेः ।
अन्तरङ्गं हनूमांश्च भीमस्तत्कार्यसाधकः ॥३४॥

ब्रह्मात्मको यतो वायुः पदं ब्राह्ममगात् पुरा ।
वायोरन्यस्य न ब्राह्मं पदं तस्मात् स एव सः ॥३५॥

यत्र रूपं तत्र गुणा भक्तयाद्याः स्त्रीषु नित्यशः ।
रूपं हि स्थूलदृष्टीनां दृश्यं व्यक्तं ततो हि तत् ॥३६॥

प्रायो वेत्तुं न शक्यन्ते भक्तयाद्याः स्त्रीषु यत्नतः ।
यासां रूपं गुणास्तासां भक्तयाद्या इति निश्चयः ॥३७॥

तच्च नैसर्गिकं रूपं द्वात्रिंशल्लक्षणैर्युतम् ।
नालक्षणं वपुर्मात्रं गुणहेतुः कथञ्चन ॥३८॥

आसुरीणां वरादेस्तु वपुर्मात्रं भविष्यति ।
न लक्षणान्यतस्तासां नैव भक्तिः कथञ्चन ॥३९॥

तस्माद् रूपगुणोदारा जानकी रुक्मिणी तथा ।
सत्यभामेत्यादिरूपा श्रीः सर्वपरमा मता ॥४०॥

ततः पश्चाद् द्रौपदी च सर्वाभ्यो रूपतो वरा ।
भूभारक्षपणे साक्षादङ्गं भीमवदीशितुः ॥४१॥

हन्ता च वैरहेतुश्च भीमः पापजनस्य तु ।
द्रौपदी वैरहेतुः सा तस्माद् भीमादनन्तरा ॥४२॥

बलदेवस्ततः पश्चात् ततः पश्चाच्च फल्गुनः ।
नरावेशादन्यथा तु द्रौणिः पश्चात् ततोऽपरे ॥४३॥

रामवज्राम्बवत्याद्याः षट् ततो रेवती तथा ।
लक्ष्मणो हनुमत्पश्चात् ततो भरतवालिनौ ।
शत्रुघ्नस्तु ततः पश्चात् सुग्रीवाद्यास्ततोऽवराः ॥४४॥

रामकार्यं तु यैः सम्यक् स्वयोग्यं न कृतं पुरा ।
तैः पूरितं तत् कृष्णाय बीभत्स्वाद्यैः समन्ततः ॥४५॥

अधिकं यैः कृतं तत्र तैरूनं कृतमत्र तत् ।
कर्णाद्यैरधिकं यैस्तु प्रादुर्भावद्वये कृतम् ॥
विविदाद्यैर्हि तैः पश्चाद् विप्रतीपं कृतं हरेः ॥४६॥

प्रादुर्भावद्वये ह्यस्मिन् सर्वेषां निर्णयः कृतः ।
नैतयोरकृतं किञ्चिच्छुभं वा यदि वाऽशुभम् ।
अन्यत्र पूर्यते कापि तस्मादत्रैव निर्णयः ॥४७॥

पश्चात्तनत्वात् कृष्णस्य वैशेष्यात् तत्र निर्णयः ।
प्रादुर्भावमिमं यस्माद् गृहीत्वा भारतं कृतम् ॥४८॥

उक्ता रामकथाऽप्यस्मिन् मार्कण्डेयसमाख्यया ।
तस्माद् यद् भारते नोक्तं तद्धि नैवास्ति कुत्रचित् ॥४९॥

अत्रोक्तं सर्वशास्त्रेषु न हि सम्यगुदाहृतम् ।
इत्यादि कथितं सर्वं ब्रह्माण्डे हरिणा स्वयम् ॥५०॥

मार्कण्डेयेऽपि कथितं भारतस्य प्रशंसनम् ।
देवतानां यथा व्यासो द्विपदां ब्राह्मणो वरः ॥५१॥

आयुधानां यथा वज्रमोषधीनां यथा यवाः ।
तथैव सर्वशास्त्राणां महाभारतमुत्तमम् ॥५२॥

वायुप्रोक्तेऽपि तत् प्रोक्तं भारतस्य प्रशंसनम् ।
'कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद् भवेत्' ॥५३॥

एवं हि सर्वशास्त्रेषु पृथक् पृथगुदीरितम् ।
उक्तोऽर्थः सर्व एवायं माहात्म्यक्रमपूर्वकः ॥५४॥

भारतेऽपि यथा प्रोक्तो निर्णयोऽयं क्रमेण तु ।
तथा प्रदर्शयिष्यामस्तद्वाक्यैरेव सर्वशः ॥५५॥

नारायणं सुरगुरुं जगदेकनाथं
भक्तप्रियं सकललोकनमस्कृतं च ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं
वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ॥५६॥

ज्ञानप्रदः स भगवान् कमलाविरिञ्च-
शर्वादिपूर्वजगतो निखिलाद्वरिष्ठः ।

भक्त्यैव तुष्यति हरिप्रवणत्वमेव
सर्वस्य धर्म इति पूर्वविभागसंस्थः ॥५७॥

निर्दोषकः सृतिविहीन उदारपूर्ण-
संविद्गुणः प्रथमकृत् सकलात्मशक्तिः ।
मोक्षैकहेतुरसुरूपसुरैश्च मुक्तैः
वन्द्यः स एक इति चोक्तमथोत्तरार्द्धे ॥५८॥

नम्यत्वमुक्तमुभयत्र यतस्ततोऽस्य
मुक्तैरमुक्तकगणैश्च विनम्यतोक्ता ।
इत्थं हि सर्वगुणपूर्तिरमुष्य विष्णोः
प्रस्ताविता प्रथमतः प्रतिजानतैव ॥५९॥

कृष्णो यज्ञैरिज्यते सोमपूतैः कृष्णो वीरैरिज्यते विक्रमद्भिः ।
कृष्णो वन्यैरिज्यते सम्मृशानैः कृष्णो मुक्तैरिज्यते वीतमोहैः ॥६०॥

सृष्टा ब्रह्मादयो देवा निहता येन दानवाः ।
तस्मै देवाधिदेवाय नमस्ते शार्ङ्गधारिणे ॥६१॥

स्रष्टृत्वं देवानां मुक्तिस्रष्टृत्वमुच्यते नान्यत् ।
उत्पत्तिर्दैत्यानामपि यस्मात् सम्मिता विशेषोऽयम् ॥६२॥

अथ च दैत्यहतिस्तमसि स्थिरा नियतसंस्थितिरेव न चान्यथा ।
तनुविभागकृतिः सकलेष्वियं न हि विशेषकृता सुरदैत्यगा ॥६३॥

तमिममेव सुरासुरसञ्चये हरिकृतं प्रविशेषमुदीक्षितुम् ।
प्रतिविभज्य च भीमसुयोधनौ स्वपरपक्षभिदा कथिता कथा ॥६४॥

नमो भगवते तस्मै व्यासायामिततेजसे ।
यस्य प्रसादाद् वक्ष्यामि नारायणकथामिमाम् ॥६५॥

वासुदेवस्तु भगवान् कीर्त्यतेऽत्र सनातनः ।
प्रतिबिम्बमिवादर्शे यं पश्यन्त्यात्मनि स्थितम् ॥६६॥

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥६७॥

आद्यन्तयोरित्यवदत् स यस्माद् व्यासात्मको विष्णुरुदारशक्तिः ।
तस्मात् समस्ता हरिसद्गुणानां निर्णीयते भारतगा कथैषा ॥६८॥

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।
वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम् ॥६९॥

आलोड्य सर्वशास्त्राणि विचार्य च पुनःपुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥७०॥

स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचित् ।
सर्वे विधिनिषेधाः स्युरेतयोरेव किङ्कराः ॥७१॥

को हि तं वेदितुं शक्तो यो न स्यात् तद्विधोऽपरः ।
तद्विधश्चापरो नास्ति तस्मात् तं वेद स स्वयम् ॥७२॥

को हि तं वेदितुं शक्तो नारायणमनामयम् ।
ऋते सत्यवतीसूनोः कृष्णाद्वा देवकीसुतात् ॥७३॥

अप्रमेयोऽनियोज्यश्च स्वयं कामगमो वशी ।
मोदत्येष सदा भूतैर्बालः क्रीडनकैरिव ॥७४॥

न प्रमातुं महाबाहुः शक्योऽयं मधुसूदनः ।
परमात् परमेतस्माद् विश्वरूपान्न विद्यते ॥७५॥

वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः ।
नायं दशरथाज्जातो न चापि जमदग्नितः ॥७६॥

जायते नैव कुत्रापि म्रियते कुत एव तु ।
न वेद्धयो मुह्यते नायं बद्धय नैव कुत्रचित् ॥
कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः ॥७७॥

ईशन्नपि हि देवेशः सर्वस्य जगतो हरिः ।
कर्माणि कुरुते नित्यं कीनाश इव दुर्बलः ॥७८॥

नाऽऽत्मानं वेद मुग्धोऽयं दुःखी सीतां च मार्गते ।
बद्धः शक्रजितेत्यादि लीलैषाऽसुरमोहिनी ॥७९॥

मुह्यते शस्त्रपातेन भिन्नत्वग्रुधिरस्रवः ।
अजानन् पृच्छति स्मान्यांस्तनुं त्यक्त्वा दिवं गतः ॥८०॥

इत्याद्यसुरमोहाय दर्शयामास नाट्यवत् ।
अविद्यमानमेवेशः कुहकं तद् विदुः सुराः ॥८१॥

प्रादुर्भावा हरेः सर्वे नैव प्राकृतदेहिनः ।
निर्दोषा गुणसम्पूर्णा दर्शयन्त्यन्यथैव तु ॥८२॥

दुष्टानां मोहनार्थाय सतामपि तु कुत्रचित् ।
यथायोग्यफलप्राप्त्यै लीलैषा परमात्मनः ॥८३॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥८४॥

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ॥८५॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥८६॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥८७॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥८८॥

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥८९॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥९०॥

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥९१॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥९२॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥९३॥

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥९४॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन भारत ॥९५॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥९६॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥९७॥

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥९८॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥९९॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥१००॥

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ।
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ॥१०१॥

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ।
तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१०२॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥१०३॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१०४॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥१०५॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१०६॥

पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम् ।
सर्वेष्वेतेषु राजेन्द्र ज्ञानेष्वेतद् विशिष्यते ॥१०७॥

ज्ञानेष्वेतेषु राजेन्द्र साङ्ख्यपाशुपतादिषु ।
यथायोगं यथान्यायं निष्ठा नारायणः परः ॥१०८॥

पञ्चरात्रविदो मुख्या यथाक्रमपरा नृप ।
एकान्तभावोपगता वासुदेवं विशन्ति ते ॥१०९॥

बहवः पुरुषा ब्रह्मन्नुताहो एक एव तु ।
को ह्यत्र पुरुषश्रेष्ठस्तं भवान् वक्तुमर्हति ॥११०॥

नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्वह ।
बहूनां पुरुषाणां हि यथैका योनिरुच्यते ।
तथा तं पुरुषं विश्वमाख्यास्यामि गुणाधिकम् ॥१११॥

आह ब्रह्मैतमेवार्थं महादेवाय पृच्छते ।
तस्यैकस्य ममत्वं हि स चैकः पुरुषो विराट् ॥११२॥

अहं ब्रह्मा चाद्य ईशः प्रजानां तस्माज्जातस्त्वं च मत्तः प्रसूतः ।
मत्तो जगत् स्थावरं जङ्गमं च सर्वे वेदाः सरहस्याश्च पुत्र ॥११३॥

तथैव भीमवचनं धर्मजं प्रत्युदीरितम् ।
ब्रह्मेशानादिभिः देवैः समेतैर्यद्गुणांशकः ।।
नावसाययितुं शक्यो व्याचक्षाणैश्च सर्वदा ॥११४॥

स एव भगवान् कृष्णो नैव केवलमानुषः ।
यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः ॥११५॥

वचनं चैव कृष्णस्य ज्येष्ठं कुन्तीसुतं प्रति ।
रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः ।
ब्रह्मा मामाश्रितो नित्यं नाहं कञ्चिदुपाश्रितः ॥११६॥

यथाश्रितानि ज्योतींषि ज्योतिःश्रेष्ठं दिवाकरम् ।
एवं मुक्तगणाः सर्वे वासुदेवमुपाश्रिताः ॥११७॥

भविष्यत्पर्वगं चापि वचो व्यासस्य सादरम् ।
वासुदेवस्य महिमा भारते निर्णयोदितः ॥११८॥

तदर्थास्तु कथाः सर्वा नान्यार्थं वैष्णवं यशः ।
तत्प्रतीपं तु यद् दृश्येन्न तन्मम मनीषितम् ॥११९॥

भाषास्तु त्रिविधास्तत्र मया वै सम्प्रदर्शिताः ।
उक्तो यो महिमा विष्णोः स तूक्तो हि समाधिना ॥१२०॥

शैवदर्शनमालम्ब्य क्वचिच्छैवी कथोदिता ।
समाधिभाषयोक्तं यत् तत् सर्वं ग्राह्यमेव हि ॥१२१॥

अविरुद्धं समाधेस्तु दर्शनोक्तं च गृह्यते ।
आद्यन्तयोर्विरुद्धं यद् दर्शनं तदुदाहृतम् ॥१२२॥

दर्शनान्तरसिद्धं च गुह्यभाषाऽन्यथा भवेत् ।
तस्माद्विष्णोर्हि महिमा भारतोक्ता यथार्थतः ॥१२३॥

तस्याङ्गं प्रथमः वायुः प्रादुर्भावत्रयान्वितः ।
प्रथमो हनुमान् नाम द्वितीयो भीम एव च ।

पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥१२४॥

त्रेताद्येषु युगेष्वेषः सम्भूतः केशवाज्ञया ।
एकैकशक्तिषु पृथग् द्वितीयाङ्गं सरस्वती ॥१२५॥

शंरूपे तु रतेर्वायौ श्रीरित्येव च कीर्त्यते ।
सैव च द्रौपदी नाम काली चन्द्रेति चोच्यते ॥१२६॥

तृतीयाङ्गं हरेः शेषः प्रादुर्भावसमन्वितः ।
प्रादुर्भावा नरश्चैव लक्ष्मणो बल एव च ॥१२७॥

रुद्रात्मकत्वाच्छेषस्य शुको द्रौणिश्च तत्तनू ।
इन्द्रो नरांशसम्पत्त्या पार्थोऽपीषत् तदात्मकः ॥१२८॥

प्रद्युम्नाद्यास्ततो विष्णोरङ्गभूताः क्रमेण तु ।
चरितं वैष्णवानां तद्विष्णूद्रेकाय कथ्यते ॥१२९॥

तथा भागवतेऽप्युक्तं हनूमद्वचनं परम् ॥१३०॥

'मर्त्यावतारस्त्विह मर्त्यशिक्षणं
रक्षोवधायैव न केवलं विभोः ।
कुतोऽन्यथा स्यू रमतः स्व आत्मन्
सीताकृतानि व्यसनानीश्वरस्य ॥१३१॥

न वै स आत्मात्मवतामधीश्वरो
भुङ्क्ते हि दुःखं भगवान् वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत
न लक्ष्मणं चापि जहाति कर्हिचित्' ॥१३२॥

यत्पादपङ्कजपरागनिषेवकाणां
दुःखानि सर्वाणि लयं प्रयान्ति ।
स ब्रह्मवन्द्यचरणो जनमोहनाय
स्त्रीसङ्गिनामिति रतिं प्रथयंश्चचार ॥१३३॥

क्वचिच्छिवं क्वचिदृषीन् क्वचिद् देवान् क्वचिन्नरान् ।
नमत्यर्चयति स्तौति वरानर्थयतेऽपि च ॥१३४॥

लिङ्गं प्रतिष्ठापयति वृणोत्यसुरतो वरान् ।
सर्वेश्वरः स्वतन्त्रोऽपि सर्वशक्तिश्च सर्वदा ।
सर्वज्ञोऽपि विमोहाय जनानां पुरुषोत्तमः' ॥१३५॥

तस्माद् यो महिमा विष्णोः सर्वशास्त्रोदितः स हि ।
नान्यदित्येष शास्त्राणां निर्णयः समुदाहृतः ॥१३६॥

भारतार्थस्त्रिधा प्रोक्तः स्वयं भगवतैव हि ।
मन्वादि केचिद् ब्रुवते ह्यास्तीकादि तथा परे ।
तथोपरिचराद्यन्ये भारतं परिचक्षते ॥१३७॥

सकृष्णान् पाण्डवान् गृह्य योऽयमर्थः प्रवर्तते ।
प्रातिलोम्यादिवैचित्र्यात् तमास्तीकं प्रचक्षते ॥१३८॥

धर्मो भक्त्यादिदशकः श्रुतादिः शीलवैनयौ ।
सब्रह्मकास्तु ते यत्र मन्वादिं तं विदुर्बुधाः ॥१३९॥

नारायणस्य नामानि सर्वाणि वचनानि तु ।
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ॥१४०॥

भक्तिर्ज्ञानं सवैराग्यं प्रज्ञा मेधा धृतिः स्थितिः ।
योगः प्राणो बलं चैव वृकोदर इति स्मृतः ॥१४१॥

एतद्दशात्मको वायुस्तस्माद् भीमस्तदात्मकः ।
सर्वविद्या द्रौपदी तु यस्मात् सैव सरस्वती ॥१४२॥

अज्ञानादिस्वरूपस्तु कलिर्दुर्योधनः स्मृतः ।
विपरीतं तु यज्ज्ञानं दुःशासन इतीरितः ॥१४३॥

नास्तिक्यं शकुनिर्नाम सर्वदोषात्मकाः परे ।
धार्तराष्ट्रास्त्वहङ्कारो द्रौणी रुद्रात्मको यतः ॥१४४॥

द्रोणाद्या इन्द्रियाण्येव पापान्यन्ये तु सैनिकाः ।
पाण्डवेयाश्च पुण्यानि तेषां विष्णुर्नियोजकः ॥१४५॥

एवमध्यात्मनिष्ठं हि भारतं सर्वमुच्यते ।
दुर्विज्ञेयमतः सर्वैर्भारतं तु सुरैरपि ॥१४६॥

स्वयं व्यासो हि तद् वेद ब्रह्मा वा तत्प्रसादतः ।
तथापि विष्णुपरता भारते सारसङ्ग्रहः ॥१४७॥

इत्यादिव्यासवाक्यैस्तु विष्णूत्कर्षोऽवगम्यते ।
वाय्वादीनां क्रमश्चैव तद्वाक्यैरेव चिन्त्यते ॥१४८॥

वायुर्हि ब्रह्मतामेति तस्माद् ब्रह्मैव स स्मृतः ।
न ब्रह्मसदृशः कश्चिच्छिवादिषु कथञ्चन ॥१४९॥

ज्ञाने विरागे हरिभक्तिभावे धृतिस्थितिप्राणबलेषु योगे ।
बुद्धौ च नान्यो हनुमत्समानः पुमान् कदाचित् क्व च कश्चनैव' ॥१५०॥

बळित्था तद् वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि ।
यदीमुप ह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥१५१॥

पृक्षो वपुः पितुमान् नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥१५२॥

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्त सूरयः ।
यदीमनु प्रदिवो मध्व आधवे गुहासन्तं मातरिश्वा मथायति ॥१५३॥

प्र यत् पितुः परमान्नीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।
उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठो अभवद् घृणा शुचिः ॥१५४॥

आदिन्मातृराविशद् यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे ।
अनु यत् पूर्वा अरुहत् सनाजुवो नि नव्यसीष्ववरासु धावते ॥१५५॥

अश्वमेधः क्रतुश्रेष्ठो ज्योतिःश्रेष्ठोः दिवाकरः ।
ब्राह्मणो द्विपदां श्रेष्ठो देवश्रेष्ठस्तु मारुतः ॥१५६॥

बलमिन्द्रस्य गिरिशो गिरिशस्य बलं मरुत् ।
बलं तस्य हरिः साक्षान्न हरेर्बलमन्यतः ॥१५७॥

वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः ।
अनावृत्तिर्देहिनां देहपाते तस्माद् वायुर्देवदेवो विशिष्टः ॥१५८॥

तत्त्वज्ञाने विष्णुभक्तौ धैर्ये स्थैर्ये पराक्रमे ।
वेगे च लाघवे चैव प्रलापस्य च वर्जने ॥१५९॥

भीमसेनसमो नास्ति सेनयोरुभयोरपि ।
पाण्डित्ये च पटुत्वे च शूरत्वे च बलेऽपि च ॥१६०॥

तथा युधिष्ठिरेणापि भीमं प्रति समीरितम् ।
धर्मश्चार्थश्च कामश्च मोक्षश्चैव यशो ध्रुवम् ।
त्वय्याततमिदं सर्वं सर्वलोकस्य भारत ॥१६१॥

विराटपर्वगं चापि वचो दुर्योधनस्य हि ।
वीराणां शास्त्रविदुषां कृतीनां तत्त्वनिर्णये ।
सत्त्वे बाहुबले धैर्ये प्राणे शारीरसम्भवे ॥१६२॥

साम्प्रतं मानुषे लोके सदैत्यनरराक्षसे ।
चत्वारः प्राणिनां श्रेष्ठाः सम्पूर्णबलपौरुषाः ॥१६३॥

भीमश्च बलभद्रश्च मद्रराजश्च वीर्यवान् ।
चतुर्थः कीचकस्तेषां पञ्चमं नानुशुश्रुमः ।
अन्योन्यानन्तरबलाः क्रमादेव प्रकीर्तिताः ॥१६४॥

वचनं वासुदेवस्य तथोद्योगगतं परम् ।
यत् किञ्चात्मनि कल्याणं सम्भावयसि पाण्डव ।
सहस्रगुणमप्येतत् त्वयि सम्भावयाम्यहम् ॥१६५॥

यादृशे च कुले जातः सर्वराजाभिपूजिते ।
यादृशानि च कर्माणि भीम त्वमसि तादृशः ॥१६६॥

अस्मिन् युद्धे भीमसेन त्वयि भारः समाहितः ।
धूरर्जुनेन वोढव्या वोढव्या इतरे जनाः ॥१६७॥

उक्तं पुराणे ब्रह्माण्डे ब्रह्मणा नारदाय च ।
यस्याः प्रसादात् परमं विदन्ति शेषः सुपर्णो गिरिशः सुरेन्द्रः ।
माता च येषां प्रथमैव भारती सा द्रौपदी नाम बभूव भूमौ ॥१६८॥

या मारुताद् गर्भमधत्त पूर्वं शेषं सुपर्णं गिरिशं सुरेन्द्रम् ।
चतुर्मुखाभांश्चतुरः कुमारान् सा द्रौपदी नाम बभूव भूमौ' ॥१६९॥

यस्याधिको बले नास्ति भीमसेनमृते क्वचित् ।
न विज्ञाने न च ज्ञान एष रामः स लाङ्गली ॥१७०॥

यस्य न प्रतियोद्धाऽस्ति भीममेकमृते क्वचित् ।
अन्विष्यापि त्रिलोकेषु स एष मुसलायुधः ॥१७१॥

तथा युधिष्ठिरेणैव भीमाय समुदीरितम् ।
अनुज्ञातो रौहिणेयात् त्वया चैवापराजित ।
सर्वविद्यासु बीभत्सुः कृष्णेन च महात्मना ॥१७२॥

अन्वेष रौहिणेयं च त्वां च भीमापराजितम् ।
वीर्ये शौर्ये बले नान्यस्तृतीयः फल्गुनादृते ॥१७३॥

तथैव द्रौपदीवाक्यं वासुदेवं प्रतीरितम् ।
अधिज्यमपि यत् कर्तुं शक्यते नैव गाण्डिवम् ।
अन्यत्र भीमपार्थाभ्यां भवतश्च जनार्दन ॥१७४॥

तथैवान्यत्र वचनं कृष्णद्वैपायनेरितम् ।
द्वावेव पुरुषौ लोके वासुदेवादनन्तरौ ।
भीमस्तु प्रथमस्तत्र द्वितीयो द्रौणिरेव च ॥१७५॥

अक्षयाविषुधी दिव्ये ध्वजो वानरलक्षणः ।
गाण्डीवं धनुषां श्रेष्ठं तेन द्रौणेर्वरोऽर्जुनः ॥१७६॥

इत्याद्यनन्तवाक्यानि सन्त्येवार्थे विवक्षिते ।
कानिचिद् दर्शितान्यत्र दिङ्मात्रप्रतिपत्तये ॥१७७॥

तस्मादुक्तक्रमेणैव पुरुषोत्तमता हरेः ।
अनौपचारिकी सिद्धा ब्रह्मता च विनिर्णयात् ॥१७८॥

पूर्णप्रज्ञकृतेयं सङ्क्षेपादुद्धृतिः सुवाक्यानाम् ।
श्रीमद्भारतगानां विष्णोः पूर्णत्वनिर्णयायैव ॥१७९॥

स प्रीयतां परतमः परमादनन्तः
सन्तारकः सततसंसृतिदुस्तरार्णात् ।
यत्पादपद्ममकरन्दजुषो हि पार्थाः
स्वाराज्यमापुरुभयत्र सदा विनोदात् ॥१८०॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
सुवाक्योद्धरणं नाम द्वितीयोऽध्यायः ॥

या मारुताद् गर्भमधत्त पूर्वं शेषं सुपर्णं गिरिशं सुरेन्द्रम् ।
चतुर्मुखाभांश्चतुरः कुमारान् सा द्रौपदी नाम बभूव भूमौ' ॥१६९॥

यस्याधिको बले नास्ति भीमसेनमृते क्वचित् ।
न विज्ञाने न च ज्ञान एष रामः स लाङ्गली ॥१७०॥

यस्य न प्रतियोद्धाऽस्ति भीममेकमृते क्वचित् ।
अन्विष्यापि त्रिलोकेषु स एष मुसलायुधः ॥१७१॥

तथा युधिष्ठिरेणैव भीमाय समुदीरितम् ।
अनुज्ञातो रौहिणेयात् त्वया चैवापराजित ।
सर्वविद्यासु बीभत्सुः कृष्णेन च महात्मना ॥१७२॥

अन्वेष रौहिणेयं च त्वां च भीमापराजितम् ।
वीर्ये शौर्ये बले नान्यस्तृतीयः फल्गुनादृते ॥१७३॥

तथैव द्रौपदीवाक्यं वासुदेवं प्रतीरितम् ।
अधिज्यमपि यत् कर्तुं शक्यते नैव गाण्डिवम् ।
अन्यत्र भीमपार्थाभ्यां भवतश्च जनार्दन ॥१७४॥

तथैवान्यत्र वचनं कृष्णद्वैपायनेरितम् ।
द्वावेव पुरुषौ लोके वासुदेवादनन्तरौ ।
भीमस्तु प्रथमस्तत्र द्वितीयो द्रौणिरेव च ॥१७५॥

अक्षयाविषुधी दिव्ये ध्वजो वानरलक्षणः ।
गाण्डीवं धनुषां श्रेष्ठं तेन द्रौणेर्वरोऽर्जुनः ॥१७६॥

इत्याद्यनन्तवाक्यानि सन्त्येवार्थे विवक्षिते ।
कानिचिद् दर्शितान्यत्र दिङ्मात्रप्रतिपत्तये ॥१७७॥

तस्मादुक्तक्रमेणैव पुरुषोत्तमता हरेः ।
अनौपचारिकी सिद्धा ब्रह्मता च विनिर्णयात् ॥१७८॥

पूर्णप्रज्ञकृतेयं सङ्क्षेपादुद्धृतिः सुवाक्यानाम् ।
श्रीमद्भारतगानां विष्णोः पूर्णत्वनिर्णयायैव ॥१७९॥

स प्रीयतां परतमः परमादनन्तः
सन्तारकः सततसंसृतिदुस्तरार्णात् ।
यत्पादपद्ममकरन्दजुषो हि पार्थाः
स्वाराज्यमापुरुभयत्र सदा विनोदात् ॥१८०॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
सुवाक्योद्धरणं नाम द्वितीयोऽध्यायः ॥

अथ तृतीयोऽध्यायः

जयत्यजोऽखण्डगुणोरुमण्डलः सदोदितो ज्ञानमरीचिमाली ।
स्वभक्तहार्दोच्चतमोनिहन्ता व्यासावतारो हरिरात्मभास्करः ॥१॥

जयत्यजोऽक्षीणसुखात्मबिम्बः स्वैश्वर्यकान्तिप्रततः सदोदितः ।
स्वभक्तसन्तापदुरिष्टहन्ता रामावतारो हरिरीशचन्द्रमाः ॥२॥

जयत्यसङ्ख्योरुबलाम्बुपूरो गुणोच्चरत्नाकर आत्मवैभवः ।
सदा सदात्मज्ञनदीभिराप्यः कृष्णावतारो हरिरेकसागरः ॥३॥

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरये ॥४॥

जयो नामेतिहासोऽयं कृष्णद्वैपायनेरितः ।
वायुर्नरोत्तमो नाम देवीति श्रीरुदीरिता ॥५॥

नारायणो व्यास इति वाच्यवक्तृस्वरूपकः ।
एकः स भगवानुक्तः साधकेशो नरोत्तमः ॥६॥

उपसाधको नरश्चोक्तो देवी भाग्यात्मिका नृणाम् ।
सरस्वती वाक्यरूपा तस्मान्नम्या हि तेऽखिलाः ॥७॥

कृष्णौ सत्या भीमपार्थौ कृष्णेत्युक्ता हि भारते ॥८॥

सर्वस्य निर्णयसुवाक्यसमुद्धृती तु स्वध्याययोर्हरिपदस्मरणेन कृत्वा ।
आनन्दतीर्थवरनामवती तृतीया भैमीतनुर्मरुत आह कथाः परस्य ॥९॥

व्यूढश्चतुर्थो भगवान् स एको मायां श्रियं सृष्टिविधित्सयाऽऽर ।
रूपेण पूर्वेण स वासुदेवनाम्ना विरिञ्चं सुषुवे च साऽतः ॥१०॥

सङ्कर्षणाच्चापि जयातनूजो बभूव साक्षाद्बलसंविदात्मा ।
वायुर्य एवाथ विरिञ्चनामा भविष्य आद्यो न परस्ततो हि ॥११॥

सूत्रं स वायुः पुरुषो विरिञ्चः प्रद्युम्नतश्चाथ कृतौ स्त्रियौ द्वे ।
प्रजज्ञतुर्यमले तत्र पूर्वा प्रधानसञ्ज्ञा प्रकृतिर्जनित्री ॥१२॥

श्रद्धा द्वितीयाऽथ तयोश्च योगो बभूव पुंसैव च सूत्रनाम्ना ।
हरेर्नियोगादथ सम्प्रसूतौ शेषः सुपर्णश्च तयोः सहैव ॥१३॥

शेषस्तयोरेव हि जीवनामा कालात्मकः सोऽथ सुपर्ण आसीत् ।
तौ वाहनं शयनं चैव विष्णोः काला जयाद्याश्च ततः प्रसूताः ॥१४॥

काला जयाद्या अपि विष्णुपार्षदा यस्मादण्डात् परतः सम्प्रसूताः ।
नीचास्सुरेभ्यस्तत एव तेऽखिला विष्वक्सेनो वायुजः खेन तुल्यः ॥१५॥

व्यूहात्तृतीयात् पुनरेव विष्णोःदेवांश्चतुर्वर्णगतान् समस्तान् ।
सङ्गृह्य बीजात्मतयाऽनिरुद्धो न्यधत्त शान्त्यां त्रिगुणात्मिकायाम् ॥१६॥

ततो महत्तत्त्वतनुर्विरिञ्चः स्थूलात्मनैवाजनि वाक्च देवी ।
तस्यामहङ्कारतनुं स रुद्रं ससर्ज बुद्धिं च तदर्धदेहाम् ॥१७॥

बुद्ध्यामुमायां स शिवस्त्रिरूपो मनश्च वैकारिकदेवसङ्घान् ।
दशेन्द्रियाण्येव च तैजसानि क्रमेण खादीन्विषयैश्च सार्धम् ॥१८॥

पुंसः प्रकृत्यां च पुनर्विरिञ्चाच्छिवोऽथ तस्मादखिलाः सुरेशाः ।
जाताः सशक्राः पुनरेव सूत्राच्छ्रद्धा सुतानाप सुरप्रवीरान् ॥१९॥

शेषं शिवं चेन्द्रमथेन्द्रतश्च सर्वे सुरा यज्ञगणाश्च जाताः ॥२०॥

पुनश्च माया त्रिविधा बभूव सत्त्वादिरूपैरथ वासुदेवात् ।
सत्त्वात्मिकायां स बभूव तस्मात् स विष्णुनामैव निरन्तरोऽपि ॥२१॥

रजस्तनौ चैव विरिञ्च आसीत्तमस्तनौ शर्व इति त्रयोऽस्मात् ।
एते हि देवाः पुनरण्डसृष्टावशक्नुवन्तो हरिमेत्य तुष्टुवुः ॥२२॥

त्वन्नो जगच्चित्रविचित्रसर्गनिस्सीमशक्तिः कुरु सन्निकेतनम् ।
इति स्तुतस्तैः पुरुषोत्तमोऽसौ स विष्णुनामा श्रियमाप सृष्टये ॥२३॥

सुषाव सैवाण्डमधोक्षजस्य शुष्मं हिरण्यात्मकमम्बुमध्ये ।
तस्मिन्प्रविष्टा हरिणैव सार्धं सर्वे सुरास्तस्य बभूव नाभेः ।
लोकात्मकं पद्ममुष्य मध्ये पुनर्विरिञ्चोऽजनि सद्गुणात्मा ॥२४॥

तस्मात्पुनः सर्वसुराः प्रसूतास्ते जानमाना अपि निर्णयाय ।
निस्सृत्य कायादुत पद्मयोनेः सम्प्राविशन् क्रमशो मारुतान्ताः ॥२५॥

पपात वायोर्गमनाच्छरीरं तस्यैव चावेशत उत्थितं पुनः ।
तस्मात् स एको विबुधप्रधान इत्याश्रिता देवगणास्तमेव ॥२६॥

हरेर्विरिञ्चस्य च मध्यसंस्थितेस्तदन्यदेवाधिपतिः स मारुतः ।
ततो विरिञ्चो भुवनानि सप्त ससप्तकान्याशु चकार सोऽब्जात् ॥२७॥

तस्माच्च देवा ऋषयः पुनश्च वैकारिकाद्याः सशिवाः बभूवुः ॥२८॥

अग्रे शिवोऽहंभव एव बुद्धेरुमा मनोजौ सहशक्रकामौ ।
गुरुर्मनुर्दक्ष उतानिरुद्धः सहैव शच्या मनसः प्रसूताः ॥२९॥

चक्षुः श्रुतिभ्यां स्पर्शात् सहैव रविः शशी धर्म इमे प्रसूताः ।
जिह्वाभवो वारिपतिर्नसोश्च नासत्यदस्रौ क्रमशः प्रसूताः ।
ततः सनाद्याश्च मरीचिमुख्या देवाश्च सर्वे क्रमशः प्रसूताः ॥३०॥

ततोऽसुराद्या ऋषयो मनुष्या जगद्विचित्रं च विरिञ्चतोऽभूत् ॥३१॥

उक्तक्रमात् पूर्वभवस्तु यो यः श्रेष्ठः स स ह्यासुराकान् ऋते च ।
पूर्वश्च पश्चात् पुनरेव जातो नाश्रेष्ठतामेति कथञ्चिदस्य ।।
गुणास्तु कालात् पितृमातृदोषात् स्वकर्मतो वाभिभवं प्रयान्ति ।।३२।।

लयो भवेद् व्युत्क्रमतो हि तेषां ततो हरिः प्रलये श्रीसहायः ।
शेते निजानन्दममन्दसान्द्रसन्दोहमेकोऽनुभवन्ननन्तः ।।३३।।

अनन्तशीर्षास्यकरोरुपादः सोऽनन्तमूर्तिः स्वगुणाननन्तान् ।
अनन्तशक्तिः परिपूर्णभोगो भुञ्जन्नजस्रं निजरूप आस्ते ।।३४।।

एवं पुनः सृजते सर्वमेतदनाद्यनन्तं हि जगत्प्रवाहः ।
नित्याः हि जीवाः प्रकृतिश्च नित्या कालश्च नित्यः किमु देवदेवः ।।३५।।

यथा समुद्रात् सरितः प्रजाताः पुनस्तमेव प्रविशन्ति शश्वत् ।
एवं हरेर्नित्यजगत्प्रवाहस्तमेव चासौ प्रविशत्यजस्रम् ।।३६।।

एवं विदुर्ये परमामनन्तामजस्य शक्तिं पुरुषोत्तमस्य ।
तस्य प्रसादादथ दग्धदोषास्तमाप्नुवन्त्याशु परं सुरेशम् ।।३७।।

देवानिमान् मुक्तसमस्तदोषान् स्वसन्निधाने विनिवेश्य देवः ।
पुनस्तदन्यानधिकारयोग्यांस्तत्तद्गणानेव पदे नियुङ्क्ते ।।३८।।

पुनश्च मारीचत एव देवाः जाता अदित्यामसुराश्च दित्याम् ।
गावो मृगाः पक्ष्युरगादिसत्वा दाक्षायणीष्वेव समस्तशोऽपि ।।३९।।

ततः स मग्नामलयो लयोदधौ महीं विलोक्याशु हरिर्वराहः ।
भूत्वा विरिञ्चार्थ इमां सशैलामुद्धृत्य वारामुपरि न्यधात् स्थिरम् ।।४०।।

अथाब्जनाभप्रतिहारपालौ शापात् त्रिशो भूमितले प्रजातौ ।
दित्यां हिरण्यावथ राक्षसौ च पैतृष्वसेयौ च हरेः परस्तात् ।।४१।।

ततो हिरण्याक्ष उदारविक्रमो दितेः सुतो योऽवरजः सुरार्थे ।
धात्रार्थितेनैव वराहरूपिणा धरोद्धृतौ पूर्वहतोऽब्जजोद्भवः ॥४२॥

अथो विधातुर्मुखतो विनिसृतान् वेदान् हयास्यो जगृहेऽसुरेन्द्रः ।
निहत्य तं मत्स्यवपुर्जुगोप मनुं मुनींस्तांश्च ददौ विधातुः ॥४३॥

मन्वन्तरप्रलये मत्स्यरूपो विद्यामदात् मनवे देवदेवः ।
वैवस्वतायोत्तमसंविदात्मा विष्णोः स्वरूपप्रतिपत्तिरूपाम् ॥४४॥

अथो दितेर्ज्येष्ठसुतेन शश्वत् प्रपीडिता ब्रह्मवरात् सुरेशाः ।
हरिं विरिञ्चेन सहोपजग्मुर्दौरात्म्यमस्यापि शशंसुरुच्चैः ॥४५॥

अभिष्टुतस्तैर्हरिरुग्रवीर्यो नृसिंहरूपेण स आविरासीत् ।
हत्वा हिरण्यं च सुताय तस्य दत्वाऽभयं देवगणानतोषयत् ॥४६॥

सुरासुराणामदधिं विमथ्नतां दधार पृष्ठेन गिरिं स मन्दरम् ।
वरप्रदानादपरैरधार्यं हरस्य कूर्मो बृहदण्डवोढा ॥४७॥

वरादजेयत्वमवाप दैत्यराट् चतुर्मुखस्यैव बलिर्यदा तदा ।
अजायतेन्द्रावरजोऽदितेः सुतो महानजोऽप्यब्जभवादिसंस्तुतः ॥४८॥

स वामनात्मासुरभूभृतोऽध्वरं जगाम गां सन्नमयन् पदेपदे ।
जहार चास्माच्छलतस्त्रिविष्टपं त्रिभिः क्रमैस्तच्च ददौ निजाग्रजे ॥४९॥

पितामहेनास्य पुराऽभियाचितो बलेः कृते केशव आह यद्वचः ।
नायाञ्चयाऽहं प्रतिहन्मि तं बलिं शुभाननेत्येव ततोऽभ्ययाचत ॥५०॥

बभूविरे चन्द्रललामतो वरात् पुरा ह्यजेयाः असुरा धरातले ।
तैरर्दिता वासवनायकाः सुराः पुरो निधायाब्जजमस्तुवन् हरिम् ॥५१॥

विरिञ्चसृष्टैर्नितरामवध्यौ वराद् विधातुर्दितिजौ हिरण्यकौ ।
तथा हयग्रीव उदारविक्रमस्त्वया हता ब्रह्मपुरातनेन ॥५२॥

स चासुरान् रुद्रवरादवध्यानिमान् समस्तैरपि देवदेव ।
निःसीमशक्त्यैव निहत्य सर्वान् हृदम्बुजे नो निवसाथ शश्वत् ॥५३॥

इत्यादरोक्तस्त्रिदशैरजेयः स शार्ङ्गधन्वाऽथ भृगूद्वहोऽभूत् ।
रामो निहत्यासुरपूगमुग्रं हृदाननादिर्विदधेऽसृजैव ॥५४॥

ततः पुलस्त्यस्य कुले प्रसूतौ तावादिदैत्यौ जगदेकशत्रू ।
परैरवध्यौ वरतः पुरा हरेः सुरैरजेयो च वराद् विधातुः ॥५५॥

सर्वैरजेयः स च कुम्भकर्णः पुरातने जन्मनि धातुरेव ।
वरान्नरादीनृत एव रावणस्तदातनात्तौ त्रिदशानबाधताम् ॥५६॥

तदाऽब्जजं शूलिनमेव चाग्रतो निधाय देवाः पुरुहूतपूर्वकाः ।
पयोम्बुधौ भोगिपभोगशायिनं समेत्य योग्यां स्तुतिमभ्ययोजयन् ॥५७॥

त्वमेक ईशः परमः स्वतन्त्रस्त्वमादिरन्तो जगतां नियोक्ता ।
त्वदाज्ञयैवाखिलमम्बुजोद्भवा वितेनिरेऽग्र्याश्चरमाश्च येऽन्ये ॥५८॥

मनुष्यमानात् त्रिशतं सषष्टिकं दिवौकसामेकमुशन्ति वत्सरम् ।
द्विषट्सहस्रैरपि तैश्चतुर्युगं त्रेतादिभिः पादश एव हीनैः ॥५९॥

सहस्रवृत्तं तदहः स्वयम्भुवो निशा च तन्मानमितं शरच्छतम् ।
त्वदाज्ञया स्वाननुभूय भोगानुपैति सोऽपि त्वरितं त्वदन्तिकम् ॥६०॥

त्वया पुरा कर्णपुटाद्विनिर्मितौ महासुरौ तौ मधुकैटभाख्यौ ।
प्रभञ्जनावेशवशात् तवाज्ञया बलोद्धतावाशु जलेऽभ्यवर्धताम् ॥६१॥

त्वदाज्ञया ब्रह्मवरादवध्यौ चिक्रीडिषासम्भवया मुखोद्गतान् ।
स्वयम्भुवो वेदगणानहार्षतां तदाऽभवस्त्वं हयशीर्ष ईश्वरः ॥६२॥

आहृत्य वेदानखिलान् प्रदाय स्वयम्भुवे तौ च जघन्थ दस्यू ।
निष्पीड्य तावूरुतले कराभ्यां तन्मेदसैवाशु चकर्थ मेदिनीम् ॥६३॥

एवं सुराणां च निसर्गजं बलं तथाऽसुराणां वरदानसम्भवम् ।
वशे तवैतद्वयमप्यतो वयं निवेदयामः पितुरेव तेऽखिलम् ॥६४॥

इमौ च रक्षोऽधिपती वरोद्धतौ जहि स्ववीर्येण नृषु प्रजातः ।
इतीरिते तैरखिलैः सुरेश्वरैर्बभूव रामो जगतीपतिः प्रभुः ॥६५॥

स कश्यपस्यादितिगर्भजन्मनो विवस्वतस्तन्तुभवस्य भूभृतः ।
गृहे दशस्यन्दननामिनोऽभूत् कौसल्यकानाम्नि तदर्थितेष्टः ॥६६॥

तदाज्ञया देवगणा बभूविरे पुरैव पश्चादपि तस्य भूम्नः ।
निषेवणायोरुगुणस्य वानरेष्वथो नरेष्वेव च पश्चिमोद्भवाः ॥६७॥

स देवतानां प्रथमो गुणाधिको बभूव नाम्ना हनुमान् प्रभञ्जनः ।
स्वसम्भवः केसरिणो गृहे प्रभुर्बभूव वाली स्वत एव वासवः ॥६८॥

सुग्रीव आसीत् परमेष्ठितेजसा युतो रविः स्वात्मत एव जाम्बवान् ।
य एव पूर्वं परमेष्ठिवक्षसस्त्वगुद्भवो धर्म इहास्यतोऽभवत् ॥६९॥

य एव सूर्यात्पुनरेव सञ्ज्ञया नाम्ना यमो दक्षिणदिक्प आसीत् ।
स जाम्बवान् दैवतकार्यदर्शिना पुरैव सृष्टो मुखतः स्वयम्भुवा ॥७०॥

ब्रह्मोद्भवः सोम उताऽस्य सूनोरत्रेरभूत्सोऽङ्गद एव जातः ।
वृहस्पतिस्तार उतो शची च शक्रस्य भार्यैव बभूव तारा ॥७१॥

बृहस्पतिर्ब्रह्मसुतोऽपि पूर्वं सहैव शच्या मनसोऽभिजातः ।
ब्रह्मोद्भवस्याङ्गिरसः सुतोऽभून्मारीचजस्यैव शची पुलोम्नः ॥७२॥

स एव शच्या सह वानरोऽभूत् स्वयम्भुवो देवगुरुर्बृहस्पतिः ।
अभूत्सुषेणो वरुणोऽश्विनौ च बभूवतुस्तौ विविदश्च मैन्दः ॥७३॥

ब्रह्मोद्भवौ तौ पुनरेव सूर्याद्बभूवतुस्तत्र कनीयसस्तु ।
आवेश ऐन्द्रो वरदानतोऽभूत्ततो बलीयान्विविदो हि मैन्दात् ॥७४॥

नीलोऽग्निरासीत् कमलोद्भवोत्थः कामः पुनः श्रीरमणाद्रमायाम् ।
प्रद्युम्ननामाऽभवदेवमीशात्स स्कन्दतामाप स चक्रतां च ॥७५॥

पूर्वं हरेश्चक्रमभूद्धि दुर्गा तमःस्थिता श्रीरिति यां वदन्ति ।
सत्त्वात्मिका शङ्खमथो रजस्था भूर्नामिका पद्ममभूद्धरेर्हि ॥७६॥

गदा तु वायुर्बलसंविदात्मा शार्ङ्गश्च विद्येति रमैव खड्गः ।
दुर्गात्मिका सैव च चर्मनाम्नी पञ्चात्मको मारुत एव बाणः ॥७७॥

एवं स्थितेष्वेव पुरातनेषु वराद्रथाङ्गत्वमवाप कामः ।
तत्सूनुतामाप च सोऽनिरुद्धो ब्रह्मोद्भवः शङ्खतनुः पुमात्मा ॥७८॥

तावेव जातौ भरतश्च नाम्ना शत्रुघ्न इत्येव च रामतोऽनु ।
पूर्वं सुमित्रातनयश्च शेषः स लक्ष्मणो नाम रघूत्तमादनु ॥७९॥

कौसल्यकापुत्र उरुक्रमोऽसावेकस्तथैको भरतस्य मातुः ।
उभौ सुमित्रातनयौ नृपस्य चत्वार एते ह्यमरोत्तमाः सुताः ॥८०॥

सङ्कर्षणाद्यैस्त्रिभिरेव रूपैराविष्ट आसीत् त्रिषु तेषु विष्णुः ।
इन्द्रोऽङ्गदे चैव ततोऽङ्गदो हि बली नितान्तं स बभूव शश्वत् ॥८१॥

येऽन्ये च भूपाः कृतवीर्यजाद्याः बलाधिकाः सन्ति सहस्रशोऽपि ।
सर्वे हरेः सन्निधिभावयुक्ताः धर्मप्रधानाश्च गुणप्रधानाः ॥८२॥

स्वयं रमा सीरत एव जाता सीतेति रामार्थमनूपमा या ।
विदेहराजस्य हि यज्ञभूमौ सुतेति तस्यैव ततस्तु साभूत् ॥८३॥

इत्यादिकल्पोत्थित एष सर्गो मया समस्तागमनिर्णयेन ।
सहानुसर्गः कथितोऽत्र पूर्वो यो यो गुणैर्नित्यमसौ वरो हि ॥८४॥

पाश्चात्यकल्पेष्वपि सर्गभेदाः श्रुतौ पुराणेष्वपि चान्यथोक्ताः ।
नोत्कर्षहेतुः प्रथमत्वमेषु विशेषवाक्यैरवगम्यते तत् ॥८५॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
सर्गप्रादुर्भावनिर्णयोनाम तृतीयोऽध्यायः ॥

अथ चतुर्थोऽध्यायः

अथाभ्यवर्धंश्चतुराः कुमारा नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धिरपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥१॥

निरीक्ष्य नित्यं चतुरः कुमारान् पिता मुदं सन्ततमाप चोच्चम् ।
विशेषतो राममुखेन्दुबिम्बमवेक्ष्य राजा कृतकृत्य आसीत् ॥२॥

तन्मातरः पौरजना अमात्या अन्तःपुरा वैषयिकाश्च सर्वे ।
अवेक्षमाणाः परमं पुमांसं स्वानन्दतृप्ता इव सम्बभूवुः ॥३॥

ततः सुवंशे शशिनः प्रसूतो गाधीति शक्रस्तनुजोऽस्य चासीत् ।
वरेण विप्रत्वमवाप योऽसौ विश्वस्य मित्रं स इहाजगाम ॥४॥

तेनार्थितो यज्ञरिरक्षयैव कृच्छ्रेण पित्रास्य भयाद्विसृष्टः ।
जगाम रामः सह लक्ष्मणेन सिद्धाश्रमं सिद्धजनाभिवन्द्यः ॥५॥

अनुग्रहार्थं स ऋषेरवाप सलक्ष्मणोऽस्त्रं मुनितो हि केवलम् ।
ववन्दिरे ब्रह्ममुखाः सुरेशास्तमस्त्ररूपाः प्रकटाः समेत्य ॥६॥

अथो जघानाशु शरेण ताटकां वराद्विधातुस्तदनन्यवध्याम् ।
ररक्ष यज्ञं च मुनेर्निहत्य सुबाहुमीशानगिरा विमृत्युम् ॥७॥

शरेण मारीचमथार्णवेऽक्षिपत् वचो विरिञ्चस्य तु मानयानः ।
अवध्यता तेन हि तस्य दत्ता जघान चान्यान् रजनीचरानथ ॥८॥

तदा विदेहेन सुतास्वयंवरो विघोषितो दिक्षु विदिक्षु सर्वशः ।
निधार्य तद्गाधिसुतानुयायी ययौ विदेहाननुजानुयातः ॥९॥

येऽन्ये च भूपाः कृतवीर्यजाद्याः बलाधिकाः सन्ति सहस्रशोऽपि ।
सर्वे हरेः सन्निधिभावयुक्ताः धर्मप्रधानाश्च गुणप्रधानाः ॥८२॥

स्वयं रमा सीरत एव जाता सीतेति रामार्थमनूपमा या ।
विदेहराजस्य हि यज्ञभूमौ सुतेति तस्यैव ततस्तु साभूत् ॥८३॥

इत्यादिकल्पोत्थित एष सर्गो मया समस्तागमनिर्णयेन ।
सहानुसर्गः कथितोऽत्र पूर्वो यो यो गुणैर्नित्यमसौ वरो हि ॥८४॥

पाश्चात्यकल्पेष्वपि सर्गभेदाः श्रुतौ पुराणेष्वपि चान्यथोक्ताः ।
नोत्कर्षहेतुः प्रथमत्वमेषु विशेषवाक्यैरवगम्यते तत् ॥८५॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
सर्गप्रादुर्भावनिर्णयोनाम तृतीयोऽध्यायः ॥

अथ चतुर्थोऽध्यायः

अथाभ्यवर्धंश्चतुराः कुमारा नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धिरपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥१॥

निरीक्ष्य नित्यं चतुरः कुमारान् पिता मुदं सन्ततमाप चोच्चम् ।
विशेषतो राममुखेन्दुबिम्बमवेक्ष्य राजा कृतकृत्य आसीत् ॥२॥

तन्मातरः पौरजना अमात्या अन्तःपुरा वैषयिकाश्च सर्वे ।
अवेक्षमाणाः परमं पुमांसं स्वानन्दतृप्ता इव सम्बभूवुः ॥३॥

ततः सुवंशे शशिनः प्रसूतो गाधीति शक्रस्तनुजोऽस्य चासीत् ।
वरेण विप्रत्वमवाप योऽसौ विश्वस्य मित्रं स इहाजगाम ॥४॥

तेनार्थितो यज्ञरिरक्षयैव कृच्छ्रेण पित्रास्य भयाद्विसृष्टः ।
जगाम रामः सह लक्ष्मणेन सिद्धाश्रमं सिद्धजनाभिवन्द्यः ॥५॥

अनुग्रहार्थं स ऋषेरवाप सलक्ष्मणोऽस्त्रं मुनितो हि केवलम् ।
ववन्दिरे ब्रह्ममुखाः सुरेशास्तमस्त्ररूपाः प्रकटाः समेत्य ॥६॥

अथो जघानाशु शरेण ताटकां वराद्विधातुस्तदनन्यवध्याम् ।
ररक्ष यज्ञं च मुनेर्निहत्य सुबाहुमीशानगिरा विमृत्युम् ॥७॥

शरेण मारीचमथार्णवेऽक्षिपत् वचो विरिञ्चस्य तु मानयानः ।
अवध्यता तेन हि तस्य दत्ता जघान चान्यान् रजनीचरानथ ॥८॥

तदा विदेहेन सुतास्वयंवरो विघोषितो दिक्षु विदिक्षु सर्वशः ।
निधार्य तद्गाधिसुतानुयायी ययौ विदेहाननुजानुयातः ॥९॥

अथो अहल्यां पतिनाभिशप्तां प्रधर्षणादिन्द्रकृताच्छिलीकृताम् ।
स्वदर्शनात् मानुषतामुपेतां सुयोजयामास स गौतमेन ॥१०॥

बलं स्वभक्तेरधिकं प्रकाशयन्ननुग्रहं च त्रिदशेष्वतुल्यम् ।
अनन्यभक्तां च सुरेशकाङ्क्षया विधाय नारीं प्रययौ तयाऽर्चितः ॥११॥

श्यामावदाते जगदेकसारे स्वनन्तचन्द्राधिककान्तिकान्ते ।
सहानुजे कार्मुकबाणपाणौ पुरीं प्रविष्टे तुतुषुर्विदेहजाः ॥१२॥

पपुर्नितान्तं सरसाक्षिभृङ्गैर्वराननाब्जं पुरुषोत्तमस्य ।
विदेहनारीनरवर्यसङ्घा यथा महापौरुषिकास्तदङ्घ्रिम् ॥१३॥

तदा विदेहः प्रतिलभ्य रामं सहस्रनेत्रावरजं गविष्ठम् ।
समर्चयामास सहानुजं तमृषिं च साक्षात् ज्वलनप्रकाशम् ॥१४॥

मेने च जामातरमात्मकन्यागुणोचितं रूपनवावतारम् ।
उवाच चास्मा ऋषिरुग्रतेजाः कुरुष्व जामातरमेनमाश्विति ॥१५॥

स आह चैनं परमं वचस्ते करोमि नात्रास्ति विचारणा मे ।
श्रृणुष्व मेऽथापि यथा प्रतिज्ञा सुताप्रदानाय कृता पुरस्तात् ॥१६॥

तपो मया चीर्णमुमापतेः पुरा वरायुधावाप्तिधृतेन चेतसा ।
स मे ददौ दिव्यमिदं धनुस्तदा कथञ्चनाचाल्यमृते पिनाकिनम् ॥१७॥

न देवदैत्योरगदेवगायका अलं धनुश्चालयितुं सवासवाः ।
कुतो नरास्तद्धरतो हि किङ्कराः सहानसैवात्र कृषन्ति कृच्छ्रतः ॥१८॥

अधार्यमेतद्धनुराप्य शङ्कादहं नृणां वीर्यपरीक्षणे धृतः ।
सुतार्थमेतां चकर प्रतिज्ञां ददामि कन्यां य इदं हि पूरयेत् ॥१९॥

इतीरितां मे गिरमभ्यवेत्य दितेः सुता दानवयक्षराक्षसाः ।
समेत्य भूपाश्च समीपमाशु प्रगृह्य तच्चालयितुं न शेकुः ॥२०॥

संस्विन्नगात्राः परिवृत्तनेत्राः दशाननाद्याः पतिता विमूर्च्छिताः ।
तथापि मां धर्षयितुं न शेकुः सुताकृते ते वचनात्स्वयम्भुवः ॥२१॥

पुरा हि मेऽदात् प्रभुरब्जजो वरं प्रसादितो मे तपसा कथञ्चन ।
बलान्न ते कश्चिदुपैति कन्यकां तदिच्छुभिस्ते न च धर्षणेति ॥२२॥

ततस्तु ते नष्टमदा इतो गताः समस्तशो ह्यस्तन एव पार्थिवाः ।
ततो ममायं परिपूर्य मानसं वृणोतु कन्यामयमेव मेऽर्थितः ॥२३॥

तथेति चोक्तो मुनिना स किङ्करैरनन्तभोगोपममाश्वथानयत् ।
समीक्ष्य तद्वामकरेण राघवः सलीलमुद्धृत्य हसन्नपूरयत् ॥२४॥

विकृष्यमाणं तदनन्तराधसा परेण निस्सीमबलेन लीलया ।
अभज्यतासह्यममुष्य तद्बलं प्रसोढुमीशं कुत एव तद्भवेत् ॥२५॥

स मध्यतस्तत् प्रविभज्य लीलया यथेक्षुदण्डं शतमन्युकुञ्जरः ।
विलोकयन् वक्त्रमृषेरवस्थितः सलक्ष्मणः पूर्णतनुर्यथा शशी ॥२६॥

तमब्जनेत्रं पृथुतुङ्गवक्षसं श्यामावदातं चलकुण्डलोज्ज्वलम् ।
शशक्षतोत्थोपमचन्दनोक्षितं ददर्श विद्युद्वसनं नृपात्मजा ॥२७॥

अथो कराभ्यां प्रतिगृह्य मालामम्लानपद्मां जलजायताक्षी ।
उपेत्य मन्दं ललितैः पदैस्तां तदंस आसज्य च पार्श्वतोऽभवत् ॥२८॥

ततः प्रमोदो नितरां जनानां विदेहपुर्यामभवत् समन्तात् ।
रामं समालोक्य नरेन्द्रपुत्र्या समेतमानन्दनिधिं परेशम् ॥२९॥